



STATE OF THE CHURCH

(Missouri Synod)

BOOK OF DOCUMENTATION

1961

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(Missouri Synod)

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TABLE OF CONTENTS

I.	NEW FRONTIERS. "Missouri in Motion?" <u>The Christian Century</u> . "Open to Insights." <u>Time</u>	1
II.	DR. MARTIN H. SCHARLEMANN	
A.	"The Inerrancy of Scripture"*	3
B.	"The Bend in the Road" "Leaven" "Lutheran Unity"	6
C.	"Forward From San Francisco"	7
D.	"Graduate School Grows"	9
E.	"God is One"	10
F.	"Revelation and Inspiration"	14
G.	"Professor Scharlemann's Statement".	31
H.	The Southeastern and Texas District resolutions.	32
I.	President Behnken's letter	33
J.	Scharlemann's Detroit Lecture.	34
K.	<u>The Lutheran Witness</u> and Scharlemann	36
L.	<u>No Retraction</u> . Published in January, 1961, <u>Confessional Lutheran</u>	37
M.	<u>The Board of Control Defends Scharlemann</u> . Published in November, 1960, <u>Confessional Lutheran</u>	38
III.	ST. LOUIS FACULTY STATEMENT ON HOLY SCRIPTURE	
A.	"The Form and Function of the Holy Scriptures"	39
B.	<u>The American Lutheran</u>	40
C.	<u>The Confessional Lutheran</u>	42
IV.	DR. GILBERT THIELE	
A.	"Resurrection of the Body <u>and</u> the Immortality of the Soul".	43
B.	"Professor Thiele's Denial of the Immortality of the Soul and His 'Resurrection' Doctrine".	47
C.	<u>The Australasian Theological Review</u>	50
	(181)	
V.	DR. JOHN LUDLUM AND THE FACULTY STATEMENT.	51
VI.	THEOLOGICAL PROBLEM - <u>The Lutheran Witness</u>	63
VII.	THE SEMINARIAN	
A.	"Orthodoxy Against Itself," Ernest Werner	65
B.	Pauck, Aulen, Barth, Brunner, Niebuhr	69

* In some instances the complete essay and article has not been printed. Emphases have been added throughout this volume.

C.	"Lutheran Orthodoxy," William Jacobsen.	70
D.	"Gustaf Aulen and the Atonement" Edgar Carlson. . .	71
E.	Schleiermacher Revival at St. Louis Seminary. . .	72
F.	"The Role of a Philosopher of Religion in a Theological Faculty," Herman Jank	73
G.	"History in the Old Testament" Theodore Kriefall. .	75
H.	Tillich and Bultmann	77
I.	The Resurrection of Christ-Historical?	78
VIII.	FROM ST. LOUIS TO RIVER FOREST AND VALPARAISO	
A.	8 Conservatives charge 7 Liberals, May 1, 1957. . .	79
B.	Liberals reply	82
C.	Liberals spread views at River Forest	83
D.	Walter Oetting- The Trinity and Second Coming . .	86
		(126)
IX.	DR. MARTIN E. MARTY AND <u>THE CHRISTIAN CENTURY</u>	88
X.	DR. JAROSLAV PELIKAN.	91
A.	"Protestant-Jesuit Agree Evolution O.K.	94
B.	Essay Delivered at Darwin Centennial.	95
C.	"Facing Up to the Faiths"	97
D.	"The Riddle of Roman Catholicism" and Tillich . .	98
E.	"Umdeutung" Bultmann, Tillich and Barth by Van Til. Mueller on Van Til's appraisal.	100
F.	"Luther the Expositor" St. Louis censorship . . .	102
G.	Walther's and Pieper's theology not lasting . . .	103
XI.	THE WALTHER LEAGUE, KIERKEGAARD, BARTH, SCHWEITZER. .	105
XII.	C.P.H. BIBLE CLASS MANUAL- Second Isaiah.	110
XIII.	VALPARAISO UNIVERSITY	112
A.	<u>The Cresset</u> and the S.F. Resolution on the <u>Brief Statement</u>	113
B.	"The Question of the University as a Community-A Suggestion from the Theology and Philosophy of Paul Tillich," Robert P. Scharlemann	114
C.	"A Psychoanalyzed Luther,"	120
D.	Acts- Suprahistorical not Historical.	123
E.	Justification by Faith and Law and Gospel	124
F.	"Bio-Religion Talks Yield No Conclusion".	127
G.	"Science and Religion"	128
H.	Reviews of <u>Darwin, Evolution, and Creation</u> , . . .	129
I.	"Lord Atlee Urges Unification and Coexistence". .	131
J.	"Cozzini and her Socialism at Valpo-Come and Gone" 133	
K.	"Dr. Niebuhr Looks at Luther,"	134
L.	"LHRAA Resolution Backs NAACP, NUL,"	135
M.	"Act in Name of God, Says Hanns Lilje,"	136
N.	"Behnken Opens Centennial At New Valparaiso Chapel" 137	

XIV. THE MISSOURI SYNOD AND THE ECUMENICAL MOVEMENT

- A. "Missouri Synod is Hailed for Advancing Interchurch Relations," 138
- B. "Synod Leaders Study LWF Document," 139
- C. "Synod Approves Unity Talks With New TALC," "Will Send Observers to WCC," "Missouri Synod Leaders Meet With LWF Officials," 140
- D. "Lutheran Groups Discuss Joint Seminary in Mexico," "Canadian Lutherans Agree on 'The Gospel We Preach,'" 141
- E. "NLC; Mo. Synod Hold Second Meeting on Cooperation-Reach Accord on Subscription to Church Confessions" 142
- F. IELC, Missouri Affiliate, Explores Federation Ties" 144
- G. "Joining Lutheran World Federation," 144
- H. "Dr. Empe Addresses LPO," 146
- I. The Lutheran World Federation 148
- J. "Synod LWF Visitors Laud Hungarian Unit," 153
- J. Fosdick and Fry Featured on Christmas Program . . . 154

XV. THE MISSOURI SYNOD AND THE NATIONAL COUNCIL OF CHURCHES

- A. The Missouri Synod Home Mission Board Joins Home Mission Division of NCC 155
- B. Relation of Non-Member Communions to NCC Units. . . 156
- C. Member Churches Ask Mission Board to Withdraw from NCC. 170

XVI. THE MISSOURI SYNOD AND COMMUNISM 172

- A. American Lutheran Defends NCC. 173
- B. "Lutheran Hour News" Features Zhidkov, Propagandist for Reds," 174
- C. "Giving the Communists What They Want," 178

XVII. RESOLUTIONS ON THE BRIEF STATEMENT

- A. The Atlantic District 179
- B. "ED Brands Brief Statement Action Unconstitutional. 180

XVIII. OFFICIAL "WHITEWASH"

- A. Oswald C. J. Hoffmann, Director of Public Relations 181
- B. The Western District Public Relations Report. . . . 184
- D. "To Tell The Truth" William T. Eggers 186

XIX. LUTHERANISM AND ROMAN CATHOLICISM

- A. "Lutheran Thinks Time is Ripe for Unity" 187
- B. "Start Lutheran Monastic Unit in Michigan" 187
- C. "Dr. Sasse Exposes Papistic Teaching of Prof. Piepkorn" 189

The Christian Century

UNDENOMINATIONAL

CHICAGO, JULY 18, 1956

Missouri in Motion?

II

But all these signs of intelligent moderation and general good will do not even begin to suggest the ferment in the Missouri Synod. Forces from inside and out are joggng this great church—jarring it hard.

From the outside come all the new Missouri Synod Lutherans. In the last decade the denomination has built 1,000 new churches, largely in suburbs. During the next ten years 1,350 are planned. Many, maybe most of the new members in new churches in new communities come from other denominations with a breadth to their religious lives which the church will have to contain, with ineradicable ecumenical instincts already formed, with no patience for doctrinal untouchability. The evidence in local parishes that this influx is having its effect on Missouri Synod churches is now inescapable. Some of the convention action reflects it too. Secret lodges were condemned as usual, but individuals who renounce "the Christian or anti-Christian teaching of the lodge" of which they are members may receive holy communion. The proviso reflects new pressures on old absolute prohibitions. Women were again denied place in the churches' councils, but churches coming into the synod which permit woman's suffrage are asked only "to reconsider this practice in the light of Scripture and the glorious position of woman in marriage and in the home." Surely endorsement of the Boy Scouts is still another straw in the same wind.

At the same time, forces are building up within the church. Missouri Synod fundamentalism has never been run-of-the-mill fundamentalism. In the past at least, it was informed, reasoned, scholarly biblicism. For some time now, though, the denomination has been coasting theologically. It has lived up its theological capital. It has turned its brainy, busy, businesslike attention to other matters. It has built prize-winning plants and huge budgets and experimented with educational theory and gone in for art and triumphed in television. The state of Missouri may say "show me," but the Missouri Synod goes overboard wherever it goes. The one thing it ought to be good at, though, has lost out all around. Theology is its stepchild.

But not much longer, I think. In the seminaries there are teachers and in the pulpits there are preachers and in the executive offices there are administrators who know that conviction cannot remain a habit and that tradition must always be reassessed for truth. If they can reclaim the church's chief attention away from the denomination's busy-work and toward the ever new Word of God—watch out! Once back on the track, the Missouri Synod could pull us all.

T.A.G.

TIME
THE WEEKLY NEWS MAGAZINE

Open 45
bound Missouri Synod stands aloof from all mergers, it has felt the shocks of change. Main reason: the synod's own growth. It started with an expedition of 665 Lutherans, mostly from Saxony, who sailed from Bremerhaven in 1838 to escape the laxity of the European state churches; today it has a baptized membership of more than 2,000,000. The synod's intellectual center—St. Louis' Concordia Seminary—rates as one of the top divinity schools in the world. The synod's salesmanship is traditionally aggressive. Its *Lutheran Hour* radio program is the best known denominational broadcast on the air, and its TV program, *This Is The Life*, is the biggest-budget religious telecast in the U.S.

With such growth, ferment is inevitable. Says Historian Pelikan, himself a Missouri Synod Lutheran: "There is a growing restlessness with the literal attitude toward the Bible. The science-minded laymen are beginning to ignore the meaning of modern

TIME, APRIL 7, 1956

science and history. Then too, the clergy is reading all sorts of things and finding the authors don't have horns. Thus the predictability of the Missouri Synod position has gone down considerably. If Lutheranism is what it claims to be—open to the insights of biblical fathers and the brethren—then this healthy shift."



April 15, 1959

IN CONCLUSION

It's DIFFICULT to get along with people who consider themselves entirely right and everyone else wrong. That's our problem with Communists and Roman Catholics (and to some extent with Southern Baptists, Missouri Synod Lutherans, Jehovah's Witnesses).

For some reason Mr. Khrushchev wants to talk with Mr. Eisenhower and heads of the governments of other Western Allies. What is there to talk about? Communists show no desire to reduce world tensions. They are convinced that their way of life will conquer the world. Their strategy is to stir up trouble in as many places as they can, wearing down the West in an endless war of nerves.

At a few points they may think it desirable to draw back a bit to straighten up their lines, as they did in Austria, and very much want the West to draw back from Berlin. But underneath the Red strategy is the doctrine that the future is theirs.

The Roman Catholic Church, of course, has the same conviction. Usually the Catholics are kindly about it, and certainly are not making guided missiles to exterminate Protestants. Their church, they say, is the one true church, and the rest of us have been led astray. Eventually, they think, the scattered sheep will be brought back into the one fold.

THERE MUST BE great satisfaction in believing that you alone have the truth, and that all others are in error. It puts a keen cutting edge on your missionary efforts. In that way you can make yourself feel equal with God.

The great men who have truly spoken for God in past centuries have had no such self-confidence. Moses protested

because he was a poor talker. Jeremiah said he was too young. As for the rest of us, we know that God has spoken to us in Christ, but we know that he has spoken also to countless others. Why should we presume that we only have ears that can hear?

The Russians, of course, don't talk about what God says. They have liquidated him. The true word was spoken by Karl Marx in 1859, and brought up to date in various ways of Lenin and Khrushchev.

Missouri Synod Lutherans seem to be slipping in single-minded devotion to the truth they received through Dr. C. F. W. Walther. Recently there has been talk about changing the name of their youth organization, the Walther League. Their difficulty is that even with their parochial school system they can't maintain a completely closed thought world, and ideas keep drifting in from outside.

THAT'S ALWAYS the risk in the infallibility cults. Roman Catholics are forbidden to read books which the church says are dangerous, and Russians jam the air waves bringing Western broadcasts. But the quarantine on contrary ideas can never be perfect.

God breaks through the closed systems with a fresh word, through some new prophet whom he sends. One was a man in a Roman Catholic monastery in 1517. We can't guess what man he will send to speak to the Russians, or how soon. It takes all our energy to be attentive to what he is saying to us. And when we hear him speak to us, we must not jump to the conclusion that we are the only people with whom he is in conversation in 1959.

—ELSON RUFF

The

Lutheran Witness

"Our Newest Frontier" was presented by Dr. Alfred O. Fuerbringer, president of the St. Louis seminary. The "newest, most challenging" frontier is theology, said Dr. Fuerbringer, who is also a member of Synod's Committee on Doctrinal Unity.

Revolutionary activities and startling discoveries are having some "spiritual repercussions," he told the assembly, and theology must "understand contemporary man" and be "relevant" to his situation today.

"Our published theology," President Fuerbringer continued, "is heavily weighted with systematic theology and dogmatics, but we have done comparatively little in historical theology. We have not published one scholarly book on hermeneutics or isagogics. We have simply concluded that we have the answers or sufficient basis for the answers."

Warning that "we cannot continue to coast or muddle our way through," he called for recognition of theology as Synod's new frontier, for thorough,

THE LUTHERAN WITNESS

October 4, 1960

sound, relevant theological study. He urged the formation of a commission on theology and reduction of teaching schedules for seminary professors who would devote themselves to study, research, and writing.

There may be "uneasiness" and "differences of opinion" as theologians seek to conquer the new frontier under the Scriptures and the Lutheran Confessions, Dr. Fuerbringer predicted. He asked "patience" and "understanding" for the work and the workers.

Under God, he said, "the work we do in this area" will make an "impact far beyond our Synod."

THE INFALLIBILITY OF SCRIPTURE
Martin H. Lcharlemann

Delivered to Faculty, February 25, 1958

In this paper I propose to defend the paradox that the Book of God's truth contains errors. What is more, I hope to show that by the proper resolution of this paradox we in fact magnify the truth that comes to us by divine revelation. What is set forth here is necessarily devoted to what is called "the human side" of that revelation.

allow me to add that I have volunteered for this task, not with any particular relish, but on the conviction that the time has come to take a long look at one of the sub-headings under the locus, De Scriptura. My own feeling in the matter is that this kind of undertaking is part of our task--possibly even part of our cross--as persons belonging to the faculty of this Seminary. Such a responsibility makes our position less comfortable than we might like it to be. Yet I should like to suggest that only by thoroughly discussing such subjects as may admittedly touch on very sensitive areas do we fully exercise our office as teachers of the church.

Even on the personal level we are to grow in grace and in the knowledge of our Lord. Precisely this kind of maturing should be the outcome of the present discussions. In fact, it has been and continues to be my prayer that this will be the end-result of what is read and said of the subject under fire. For I am fully persuaded that some serious reflection on the human factors in the process we know as revelation will only increase our appreciation of God's condescending grace. For in all this the real question lies deeper than the mere supposition that God has preserved the Biblical writers from all erroneous statements. The real question is, as Dr. Sasse has pointed out in his paper Sacra Scriptura, "How does the Word of God come to us in Holy Scripture, and how is this Word of God to be distinguished from the words of men?" It is this question which has created a deep crisis in all of Christianity. We can avoid facing this question only at the peril of our own professional competence and integrity.

At our fall retreat President Fuerbringer assured me that the document we know as the Brief Statement was originally designed to be a piece of "Besprechungstheologie." As things went, it did not really get much serious scrutiny, mostly because many things were assumed to have been permanently fixed and formulated which, in fact, can never be expressed absolutely in any language. Possibly, therefore, you will not misunderstand me when I say that I want to direct myself to that sentence in the first paragraph of the Brief Statement which reads:

"Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters. John 10, 35."

I for one cannot bring myself to the point of believing that this sentence was explored in all of its dimensions before it was adopted. If it had been, I should think less of those who taught us than I want to. At the same time I entertain the hope that this sentence could not, in the wording quoted, pass this faculty today, or, if it did, that the terms "truth," "error," "contradiction," and "historical" would receive some very

careful and limiting definitions. For, as the statement reads, it is a pure rationalization, built on the assumption that our Scriptures are, like the Book of Mormon, a gift that fell straight from heaven, when in fact, it is the book of the people of God, with all that such a statement implies. I have quoted this particular sentence from the Brief Statement because it rather accurately describes what actually passes for inerrancy in our circles. Putting it more specifically, inerrancy is understood to mean:

1. That the Pentateuch, Joshua, Judges, the Books of Samuel and Kings, Chronicles and even the Gospels offer us genuine history;
2. That these accounts are historically accurate in every detail; and
3. That any secular matters described or alluded to contain no errors in fact.

Of course, there has been some adjustment on this last point. We no longer insist on the geocentric view of the world that the Biblical authors assume. We do not take the account of Joshua making the sun and the moon to stand still in its literal meaning; for, in the face of overwhelming evidence, we have been driven to the conclusion that this portion of the Scriptures does not even propose to speak in scientifically accurate language. In passing, though, it should be noted that it was one of our pastors who wrote a book that the thesis of which, roughly put, was this: The scriptures depend for their reliability and veracity on taking their statements literally; the Joshua story tells us that the sun and moon stood still, therefore no Christian can accept the Copernican theory. I am referring to Friedrich Pasch's Christliche Weltanschauung, as published by the Germania Company of Milwaukee in 1904.

We would, I am sure, hardly accept such a conclusion today. We allow for the possibility that the Biblical statement need not be taken literally. Incidentally, we have been willing to do this because of the volume of evidence from sources outside the scriptures. We are quite ready to say at this point that the Biblical writer used language which he and his contemporaries believed to be accurate. In other words, we admit that he spoke to the people of his time in their language and according to their "Weltanschauung." There is the nub of the matter under discussion.

The observation that the decisive issue in the question under discussion is the outlook of the author and his immediate readers can and must be extended to include other areas, even matters of historical detail. For the Bible must be understood as proposing to communicate, in the first instance to people who did not only use languages that are foreign to us, but who also viewed life differently from us. For that reason an insistence on inerrancy as that concept is usually understood in our church, does in fact---

1. MAKES OF THE BIBLE SOMETHING LESS THAN WHAT IT PROPOSES TO BE

For one thing, this notion of inerrancy is bound to a single-surface view of the text of Scripture. That is to say, the Scriptures are looked upon as having been produced by a single act of inspiration in each author and created by one grand sweep of the sacred author's pen. All of the statements that ours is not a mechanical view of inspiration notwithstanding, the average pastor teaches the Bible as though it were inspired in just this way. This way of teaching continues all the way through our prep schools. I make bold to say this because I have seen what a shock it is to "our second year men in Hermeneutics to discover that there are, most likely, several layers under the present Biblical documents; namely, those of oral tradition and of other documents.

Such a view makes of the Bible less than what it proposes to be; for the Scriptures are in a real way the book of the people of God, into which has been poured their response to God's mighty acts of revelation. We reduce the sweep of the Biblical account when we fail to consider the activity, for example, of the story-teller in ancient Israel as a source of material's being found in our sacred Scriptures. . . .

2. OVERLOOKS THE USE OF LITERARY FORM IN THE PROCESS OF REVELATION...

3. OVERSIMPLIFIES THE WHOLE PROCESS OF COMMUNICATION...

The Biblical revelation is given on an "I-Thou" basis, to borrow an expression from Martin Buber. What we have in the Bible is not only information about God but a communication of God Himself to us in a dramatic situation calling for our response. This is inherent in both the Hebrew and Greek terms used for knowing the only true God and Jesus Christ, whom He has sent.

To talk about inerrancy in this kind of communication is to reduce the Bible to less than it proposes to be. In fact, the question has come up only because revelation itself has often been understood as meaning no more than the disclosure of right propositions about God.

All this has some very practical import for our own task of communicating God's revelation to our generation. One of the first tasks we face when we are dealing with a secular man is to persuade him that there is a level of life beyond factual and verifiable data. It is just this that makes the Gospel's preaching more difficult today than ever before. This is why Christian education is a more crucial need today than in previous generations; for the very kind of language and literature in which Biblical truth comes to us from God via the Scriptures is unfamiliar to the man of the twentieth century. He does not have the intellectual structure to which divine truth can direct itself and be understood. In a way, this is my greatest practical concern in this whole discussion of inerrancy. For the question is strictly a diversion. I don't want our graduates to be fighting the battles of God on the wrong fronts. And that's what happens when we fail to make the distinctions in language suggested in this paper.

Let us illustrate the language of truth from the Scriptures. The greatest of God's ancient acts was surely the Exodus. In fact the whole Old Testament has to be read from this point of view---even backwards toward Genesis. What we seem to have in Genesis are those strands of history which bear out the truth that the God of Israel is also the Lord of the world.

But these events in history---the saving of Noah, the choice of Abraham, and the rest of it---as we read of them in our Scriptures meet us in forms that were, quite possibly, fixed in the process of oral transmission. And so these accounts have an epic and even legendary flavor. They propose to communicate truth by using these particular literary vehicles.

Beyond Noah are the accounts of creation and the fall. What shall we make of them? This is the area, I would suggest, where the dimension of the symbolic (or mythical, if you wish) bulks large. We may view these accounts in four different ways: 1. By clinging to the factual character of the story, in spite of all difficulties, which are even greater than those that attach to the story of Joshua making the sun and moon to stand still.

2. To call it a "myth" in the sense of the liberals, who dismissed the whole story as patently untrue.

3. To say that the story is a true and inspired "parable" of man's actual condition. This is the way of neo-orthodoxy.

4. To say that it describes the historical truth, and that the writer intended it to do just that. He wrote it as a tale, as a poetic piece, to set forth the truth of that which he believed to have happened, using materials available to him from the storytellers or from written documents. That is to say these accounts propose to speak of real events describing man's creation and fall as well as the making of his world, but in language that is largely symbolical, or mythical, and is to be so understood---even as Luther saw that God's "right hand" really means "everywhere".

A WORD ABOUT THE *CONFESSIONAL LUTHERAN*

5b

Why this article?

The men responsible for the *Confessional Lutheran* saw fit to blanket our student body with personally addressed copies of the January 1961 issue of their publication. It was written and edited in the customary style. More than nine pages were devoted to attacks directed in one way or another at our seminary. In a caption and toward the close of one of the articles the faculty was indicted.

The result of this mailing was an understandable amount of discussion among the students and of questions addressed to faculty members. Dean Wuerffel and President Fuerbringer became convinced that the best way of dealing with the matter was to devote a part of the next weekly convocation period to short relevant statements made by them and to use the dormitory discussion hour (9—10 P. M.) that same evening for a frank conversation about the issues involved. This course of action departed from our usual policy of silence in the face of obviously unjust and intemperate attacks of the *Confessional Lutheran*.

Summary of Student Convocation

In the convocation Dean Wuerffel said in part: "It should be very definitely emphasized that we at the seminary are never above criticism and that we shall always recognize any proper criticism of what we do. However, the method which is employed by the *Confessional Lutheran* in describing modernism at our seminary with the subcaption 'By Their Students Ye Shall Know Them' fills us with deep sorrow and regret and must be labeled for what it is. This article is a misrepresentation and a distortion or falsification of facts. It is based entirely on the assumptions that false doctrine is harbored among us and that no brotherly consideration needs to be exercised."

A careful reading shows some of the misleading statements in the article. For example, in one *Seminarian* article the student author quoted a statement by H. Richard Niebuhr. The *CL* objected, "Although H. Richard Niebuhr is generally considered to be more conservative than his brother Reinhold, for evidence of his subjectivistic denial of the actual historicity of the Resurrection of Christ see *Resurrection and Historical Reason*, p. 181" (January 1961, p. 9). But check the student article in the *Seminarian*, December 1959, p. 20. The article dealt with creation, not resurrection; and the student did not refer at all to H. Richard Niebuhr's views on the resurrection of Christ. Furthermore, H. Richard Niebuhr did not write the book *Resurrection and Historical Reason*. This volume, published by Scribners in 1957, was written by his son Richard R. Niebuhr.

Violent Attack Without Verification

President Fuerbringer's statement included the following: "The Dean has given illustrations of the unfair and unbrotherly methods employed by the editors of the *Confessional Lutheran*. Allow me to add some other exhibits. The February 1955 issue contained an article entitled 'B. D. Thesis Approved in St. Louis Denies Christ's Descent Into Hell.' This article brought a very serious charge against the faculty. An editorial note said: 'The attack here described to the best of our knowledge represents the first direct attack on the great universal creeds of Christendom within The Lutheran Church — Missouri Synod.' The *CL* article was based on a document misleadingly labeled as a 'Thesis Presented to the Faculty of Concordia Seminary' in the year 1943. Actually it was an altered form of a rejected draft for a thesis. No attempt at verification was made by the *CL* staff before going into print. It was not until April of that year that any members of the *CL* staff took the trouble to find out what is actually in the approved thesis here in our library. Shortly afterward three members of our faculty, Dean Repp, Professor Bartling, and I, traveled to Clinton, Iowa, to meet with the responsible *CL* men under the auspices of the President and the Vice-Presidents of the Iowa District East. In a fraternal way we pointed out the seriousness of the charge raised against the faculty of 1943, which numbered the following men: Th. Graebner, J. T. Mueller, J. H. C. Fritz, M. S. Sommer, Wm. Arndt, W. A. Maier, P. E. Kretzmann, W. G. Polack, Th. Engelder, Th. Laetsch, Theo. Hoyer, A. M. Rehwinkel, F. E. Mayer, Geo. V. Schick, R. R. Caemmerer, Paul M. Bretscher, Richard A. Jesse (Dean), L. Fuerbringer (President). We demonstrated how false the article was and, since the approved thesis contains no denial of Bible doctrine, how utterly unethical the procedure had been. We asked for an acknowledgment of the wrong done and an apology for it. But none was ever received. The June 1955 issue of the periodical even attempted to justify the unfounded attack.

"CL" Declines to Meet with Board of Control and "Praesidium"

"Then in February 1960 our board of control endeavored to meet with the authors of a similar intemperate article in the *CL* in an effort to bring Christian witness to bear on the total situation. The offer was declined and, when renewed with earnestness, turned down a second time. A few months later the President of Synod asked the twelve-man directorate of the *Confessional Lutheran* Publicity

Bureau to meet with him, the synodical Vice-Presidents, and representatives of our board of control and faculty. The *CL* men refused to come, and the meeting did not materialize. Dr. Behnken sent out a second call for a later date. Also this failed. Now a third meeting set for February 9 and 10, 1961, also could not be held because the *CL* men would not come."

74 Harsh Judgments of President

Speaking about the President of Synod, a scanning of the back issues of the *CL* reveals 74 harsh judgments made over the years of the President, either alone or in conjunction with the Vice-Presidents or other associates. They began in the early years of Dr. Behnken's incumbency and, in spite of his election and re-election to nine consecutive three-year terms of the presidency of our church, these attacks have been continued until the present. They include such unbrotherly tactics as the printing of private letters without the knowledge and consent of the author.

Constant Repentance Necessary

President Fuerbringer concluded his message to the faculty and students: "I mention these things to point out that repeated attempts have been made to convince the men of the *CL* of the error of their ways. Manifestly it will be necessary to take other steps. As I indicated at the start, we cannot remain silent in the face of all the evil things printed in the magazine. Some people are being misled, others deeply disturbed. I trust that neither will be the case with anyone on our campus. And I hope that no one will yield to the temptation to use the same kind of tactics against the editors of this publication or against anyone else. As we pray for the church, we need to pray for these men also in accordance with our Lord's direction. And may we all recognize the need for constant repentance in order that we may render acceptable service to our Lord in His church."

In summary, we believe much good has come from this thorough discussion among the students and faculty. The atmosphere has been clarified considerably, because everyone here now understands better the history of our attempts to deal with these men and their methods have been exposed. On February 7, 1961, the Student Senate adopted a resolution deploring the action of the *CL*.

Finally, lest there be any misunderstanding with respect to the charges of false doctrine made by the *CL* and some others who have followed its lead, we steadfastly maintain that the teaching of false doctrine has never been tolerated among our staff and students.

Myself, I am committed to this last view, because it alone seems to ring true to the Biblical process of revelation as consisting of God's communication of Himself to us in our total being and existence. In fact, I would view the first approach---the literalistic one---as an exceedingly subtle strategem sometimes employed by the Evil One to get us out on detours such as, "Where did the light come from on the first three days? Were the days really twenty-four hour days?" For if we can be kept busy with that kind of question, we can escape the need for facing up to the claims of God as our creator.

According to this fourth option, Israel must be viewed in a very profound sense as the instrument of God's ancient revelation. For it was there that these truths were made known by means of the literary forms suggested and in the kind of language we have discussed. This means that what we have in the Biblical accounts of the Old Testament is a description of Israel's faith and the inspired testimony to its truthfulness. This is surely the meaning of the Psalm, "He hath made known his ways unto Moses, his acts unto the children of Israel." (Psalm 103,7) If this should bother us, let me point to the fact that the Gospels in the New Testament are documents of the same kind. Their very form bears witness to the faith of the respective evangelist and of the church.

This is one of the factors to be reckoned with in accounting for the differences in the structure of the four Gospel accounts. The evangelists did not propose to write a life of Jesus. They set out to present Him as the Messiah, each from his own point of view. Each one chose to use those materials that best served this over-arching purpose and in a way that most effectively presented the case. For Matthew, Jesus is the great fulfiller of the Old Testament. He is the Son of Man in Mark. Luke describes Him as the universal Savior, and John presents Him as the Logos. What they tell us is nothing less than God's truth. But that truth comes to us not just in bald prose or in essay form. It is revealed in the divine language of total existence and in the literary forms best adapted to convey truth to the men of a former age.

Now one might ask at this point, where does all this stop? Where can we draw the line? In the first place, we must repeat that the Scriptures themselves know of no such line. It is we, of our age, who clamor for a precise rule of thumb. To meet that cry, let us say, first of all, that we can, in our own categories, distinguish between facts that matter and those that do not. To Matthew 27,9--the reference to Jeremiah rather than to Zechariah--Luther says, "What does it matter if he (Matthew) does not give us the name exactly?" The same could be said of the reference to Abiathar, rather than Abimelech, at Mark 2,26.

But it does matter whether there was or was not an Exodus or a resurrection. The existence of Israel and of the church provides one kind of evidence for both events. And I am wondering whether Luther himself hasn't provided us with a clue to this difficult side of our problem by insisting on a Christological principle of interpretation. Christ is the punctus mathematicus sacrae Scripturae (W.A.Tr. 2. 439 (2383)). All Scriptures turn about Him as their true center. In actual execution the principle would need to be enlarged to include the story of Israel as prefiguring the life, experience, suffering and death of our Lord as the true Israel.

Hermeneutically speaking, most of what we have tried to say means, as Dr. Frenzmann keeps on reminding us in other contexts, that in order to understand the Scriptures we do not bring the documents to us, we go back to the records to see them in the light of the times in which they were written. If we do this we shall discover that the question of inerrancy is quite out of keeping with the nature of Biblical revelation. What is more, we shall experience the exhilaration that comes from being delivered from the chains of an unnecessary obscurantism. Deus nobis juvat!

the lutheran chaplain

VAPOR TRAILS

Martin H. Scharlemann, St. Louis

Christmas
1959

1. The Bend in the Road

As the members of our church begin to focus their attention on the San Francisco convention, a pronounced change of mood seems to be taking place in our ranks. There appears to be a growing awareness that the time of pat answers in our theology is coming to a close. Ahead of us seems to be a sharp bend in the road, whose direction at this moment is not quite clear.

Unhappily an organization of human beings does not take a turn in the road so simply and clearly as an automobile. As we move closer to the curve ahead we are suffering from all the symptoms of imminent change: restiveness, the misplacing of emphases, the development of factions, official attempts to hold the line at all costs. These are not new to church life. They always attend the birth of new movements.

If one may be allowed the expression of a hope, it is just possible that the next chapter in our history will be marked by more

intense theological discussions and even greater emphasis on the church's need to expand. These two changes might well go hand-in-hand to inaugurate what Churchill would call "our finest moment." As of now we are not yet that far. There is a curious a-theology in our midst, interested primarily in theology for the purpose of showing up the other fellow as wrong.

It is periods of this kind that require leadership of courage and vision. In fact, the things to come will be shaped largely by the vigor and understanding with which our church's leaders will direct the life of our people. It would be regrettable if at this promising moment our church should get trapped in narrow parochialism or the impulse to pursue political ends rather than those of bold and adventurous churchmanship, aware of what it takes to usher in a new and exciting era of aggressive responsibility. Is it too much to ask that God be especially gracious toward us in the next few years? No church body has as yet got through its adolescence without the growing pains that precede maturity. It is not likely that we shall escape them either. But in God's mercy, we shall recognize these pains for what they are—the sure signs of growing up!

quick to note. The very next student happened to belong to the Missouri Synod. She announced her affiliation and added in a strong and clear voice, "We are not about to be swallowed up by any one." The toastmaster was equal to the situation and replied, "No, indeed; totally indigestible!" Shall we say that this is the road to fellowship?

Leaven

It is the slow disintegration of Protestantism in general that provides the Lutheran Church with its greatest opportunity. Unfortunately, it, too, is plagued by an incredible failure to realize that the issues of her theology need the best intellects of any and every generation to keep it fresh and vital. There is a change, however, in some areas. In Chicago a rather sizeable group of our pastors is devoting itself to a more profound study and understanding of theology. This is true in New York City, and also in Southern California. These are hopeful signs that a new day may soon be upon us. One can only contemplate with awe what would happen to the whole Lutheran Church here in America if its ministry once again took up the great issues of our theological heritage in the light of today's needs. This would bring in a new age. In fact, it would mark a kind of rebirth. The ferment is at work; and it may not be too long before some of the results will become evident.

There is a great deal of justification, incidentally, in Dr. Scherer's remark. For our attitudes and practices toward other Lutherans during the past decades certainly leave much to be desired. One of the most disheartening experiences is to get a fill-in on this whole story from those who have been involved in it. If ever we become a "complete sect" which may be prevented—part of the reason may be found in this area of activities, or lack of them.

Summer
1960

Note on Lutheran Unity

The occasion was that of a banquet in honor of Bishop Hanns Lilje. The toastmaster was Dr. Paul Scherer. The guests were the Lutheran students of Union Theological Seminary and Columbia University. Each one introduced himself or herself. The first student announced that he belonged to the ALC. To this Dr. Scherer replied, "Oh, yes, about to be swallowed up by the ELCA!" By some strange coincidence, the next student belonged to the Augustana Church. This was about to be absorbed by the ULC. Dr. Scherer was

Forward From San Francisco⁻⁷⁻

by MARTIN H. SCHARLEMANN

14

WALTHER LEAGUE MESSENGER

Outlined here are some of the problems of our synod as seen by an eminent professor and theologian. You may not understand or agree with all he says. But, you are the church of today. You have the right of facing this frank and penetrating article. And besides, we think you'll find it interesting. At any rate, why not discuss "San Francisco" with your pastor?



WHAT will the Missouri Synod's San Francisco convention mean to you? For ten days your delegates will meet to talk about and to decide great issues. You as a Lutheran young person will be deeply involved in the decisions.

As I see it — and you are certainly entitled to differ with me — our church will have to come to grips with certain issues that have too long been ignored and evaded.

The time has surely come to insist on vigorous theological leadership in our church. By this I mean the ability to determine direction in theology and the courage to set a steady course. Today we suffer from the false notion that theology is a static affair and that everything was fully formulated in earlier days of our church's history.

It is the task of theology to bring the truths of Scripture to bear on current issues in a contemporary way. For the past few decades men in our church have used much of their individual theological knowhow for purposes of proving that the other chap was wrong.

The time for pat answers is long past. The tasks which the church faces today are much too complex to keep talking "off the top of one's head." Especially do we need a doctrine of the church adequate to the needs of our day.

With a more thorough understanding of the Scriptures as they apply today there is bound to follow a de-

crease in spiritual illiteracy. Every conceivable kind of obstacle has been thrown into the way of persons who have emphasized the need for both an adequate welfare program and for a more profound understanding of worship. As a result many of our people have grown up with a stunted view of the church, not realizing that there are three *w's* in the life of the church: witness, worship and welfare. Without worship and welfare the church of the Word has all too often been only a church of words.

Consider, moreover, that at the last convention a simple resolution on integration was passed in the face of indifference and even opposition from agencies and individuals entrusted with the task of handling just such problems.

THERE is not now an over-all blueprint setting forth the goals and objectives of our denomination for the years to come as well as the means of achieving these aims. We must have such planning and it must include the determination of priorities. As a small church body we cannot carry the full burden of worldwide needs. We must ask ourselves, What is the special gift of grace God has bestowed on our church? An analysis would show, we are sure, that our Synod is strong in the field of education. If this is true, here is where we ought to concentrate.

And surely some kind of reorgani-

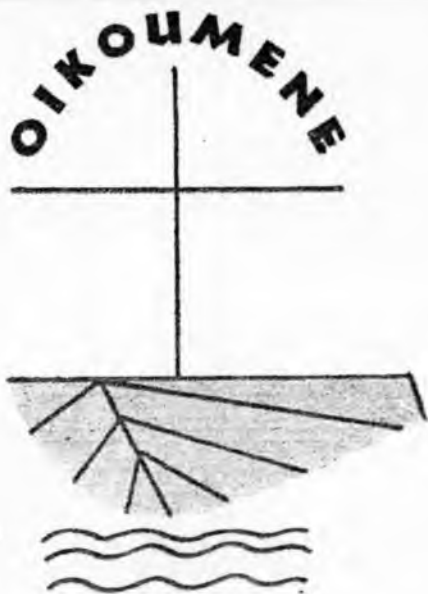
MAY, 1959

Martin Scharlemann, The American Lutheran

"Neither Dr. Walther nor Dr. Pieper
Had a Doctrine of the Church"

December, 1958
quoted in May, 1959

Confessional Lutheran



This is an age when no church can afford the luxury of going its own way. Its enemies are too numerous to warrant the privilege of living unto oneself.

zation of the Synod as a whole is in order by now—before the structure collapses from the sheer weight of an expanding membership! In terms of supervision the distance from 210 N. Broadway in St. Louis to district offices is too great. Already certain boards group the districts into eight or nine regions.

Such grouping of districts under regional headquarters would help to decentralize the sources of power. In the present system a Synodical Convention, such as the one at San Francisco, is hardly more than a ratifying agency. What chance do the voting delegates have when they themselves get to attend a convention only once or twice a lifetime? Every committee and board is present at every assembly and keeps busy between conventions with the very plans and projects presented for discussion at conventions? These are unequal conditions. Under a regional arrangement the

super-structure would be more easily within the reach of the people at "the grass roots."

The needs of regions vary. It is naive to assume that California has the same problems as the Atlantic District. Church life is different on the West Coast from what it is in the Midwest.

Then, of course, church administration must always be a rule of law and not of men. This is a means of limiting the political power that goes with church offices. Power tends to create the desire for more power. This is as true in a church organization as it is in secular government. In church affairs, too, the price of liberty is eternal vigilance.

PEOPLE who have observed our church at work in the past few decades have been forced to conclude that we deal with others in a very capricious and erratic way. We have said that doctrinal unity determines our relationship to other church bodies. Yet we have not been and are not now in doctrinal agreement with the Wisconsin Synod. The only other church body that ever accepted *The Brief Statement* is the American Lutheran Church. But we are not in fellowship with that body, despite the fact that the 1938 Convention resolved that we were. In subsequent years we again came to doctrinal agreement with the ALC.

For all practical purposes we have been playing a game in this area that might be called "raising the ante." In the early twenties we said we wanted agreement on Scripture and the Confessions. When this goal was in sight as far as some other Lutheran groups was concerned, we began to insist on doctrinal unity, which includes matters not specifically covered by our Confessions. When such agreement was worked out in an instance or two, we moved the field goal once more by

insisting on unity in doctrine and practice.

This is an age when no church can afford the luxury of going its own way. Its enemies are too numerous and the increase in the pagan population of the world too alarming to warrant the privilege of living unto oneself. Isolation can only be equated with irresponsibility. San Francisco should mark the moment of our becoming a responsible organization.

So far we have not really faced up to the problem confronting us in the work of the Lutheran World Federation. Two years ago in Minneapolis our church had an unprecedented opportunity to participate with other Lutherans in the discussion and formulation of doctrinal statements directed to the problems of our day. We declined. Whether we shall ever have this chance again is doubtful. This means that we passed up the one occasion when our church could have made its finest contribution. It is we who keep insisting on the importance of doctrine. But we were only "observers" in Minneapolis.

It should be added that wherever our relationship to LWF has been openly and fully discussed—as in the Southeastern District—the persons concerned overwhelmingly voted for closer affiliation.

AGAIN, we have no policy to guide our clergy and laity in working with other Lutheran groups in general. In the Atlantic District we have an official comity arrangement with other Lutherans. Why not in California? It is hard to believe that mere political considerations would dictate this difference in approach. Moreover, at Bad Boll conferences in Germany our representatives relate differently to other Lutherans than they do in the U. S. Why the difference? Is it only the miles that separate Europe from our shores?

In this connection we need to take a good hard look at our mission activities. In an age of exploding populations we must ask whether it is good stewardship to use funds for the support of a handful of people in France, Denmark, and Finland, for example? Europe has had the Gospel for many centuries. Some other countries have not. It is time we became concerned to use the funds normally spent in Europe in places where men have not yet heard the good news.

In short, San Francisco is the place to begin assuming the responsibilities of mature churchmanship. Only in this way can we hope to measure up to the multivariied grace with which God has endowed our particular denomination. May it seem good to the Holy Ghost and to all of us to move forward from San Francisco!

Today we suffer from the false notion that theology is static and that everything was fully formulated earlier in our church's history. Theology must bring the truths of Scripture to bear on current issues in a contemporary way.

THE QUAD

Vol. 7, No. 10

FACULTY EXEGETES TO DELIVER PAPERS AT UNION SEMINARY

Professors M. Scharlemann and F. Danker will offer some significantly new insights on Biblical exegesis in papers which they will present to the Society of Biblical Literature and Exegesis, meeting December 29-31 at Union Theological Seminary.

Graduate School Grows



THE COUNCIL ON GRADUATE STUDIES at Concordia Seminary meets with the President of the seminary, Dr. Alfred O. Fuerbringer (third from left), to discuss details of the curriculum. Members of the council (left to right) are Dr. Carl S. Meyer, secretary; Dr. Paul M. Bretscher, chairman; Dr. Fuerbringer, and Dr. Martin H. Scharlemann, director of graduate studies.

★ ★ ★

Concordia Seminary's graduate department is emerging as a major report from Dr. Martin H. Scharlemann, director, reveals. In addition to serving Lutherans of every synod, the department has also enrolled students from other denominations including Episcopalian, Methodist, Baptist, and one Mennonite.

Normal enrollment each quarter during the school year now is about fifty, the director said. Each summer the School for Graduate Studies also offers special three-week and five-week courses for the benefit of parish pastors who are unable to attend classes during the year.

Not long ago the department

broadened its scope by offering courses that lead to a master of Arts in Religion degree. Designed especially for teachers, the courses are offered every Thursday from 4:30 to 6:30 p. m.

Popularity of the expanded program of graduate studies is indicated by the number of degrees that have been granted. To date ten men have earned the Doctor of Theology degree, 156 have received their Master of Sacred Theology degrees, and two M.A.A. diplomas have been granted.

Under the present arrangement, students complete a full-four-year college program in the synod's junior and senior college before entering the seminary's course of three years. An additional year of residence study is required for

the STM degree, and two years for the doctorate.

Began 37 Years Ago

The first graduate school was established almost 37 years ago, Dr. Scharlemann reported. Like many other projects, it succumbed as a victim of the depression in the thirties.

Part-time arrangements gave way to a permanent organization in 1954. It was then set up with both an academic and research section and Dr. Scharlemann was asked to head the project. The following year Dr. Paul M. Bretscher took over the first full-time graduate professorship.

Each quarter the School offers between 18 and 20 courses in five areas of study: Old Testament, New Testament, Systematic, Historical and Practical Theology.

Members of the faculty who meet the standards set up by the faculty teach the courses.

Research Section Active

The research section of the School has also becoming more active. Three graduate studies have already produced: "Vestments in the Lutheran Church," by Dr. Arthur Carl Piepkorn; "Justification by Faith in Modern Theology," by Henry Hamann, Jr., of Australia; and "What, Then, Is Man?" by a special committee.

A fourth study, "Schwenkfeld and the Reformation," is now being produced by a former St. Louisan, Dr. Paul Maier.

At the present time the School is also directing a research project in the area of principles of Biblical interpretation. The results of the project are expected to be in print in 1962.

Working on the project are Dr. Otto A. Piper of Princeton, Dr. Krister Stendahl of Harvard, and Drs. Paul Bretscher, Martin H. Franzmann, Alfred von Rohr Sauer and Martin H. Scharlemann of the local seminary, and Dr. Horace Hummel, presently of Heidelberg University in Germany.

The School has four purposes, Dr. Scharlemann stated. They are:

- "1. To give qualified Seminary graduates and pastors an opportunity to acquire the content and method of theological scholarship, under the guidance of a faculty motivated by reverence for the Scriptures as the Word of God and by loyalty to the Lutheran Confessions;
- "2. To provide the opportunity for qualified individuals to acquire advanced credits and degrees in theology or religion for increased effectiveness in their classroom activities;
- "3. To serve as an instrument in developing effective leadership for the church in doctrine and practice;
- "4. To serve as a theological research center for the Lutheran Church-Missouri Synod."

The Lutheran Layman

District Asks Attacks on Faculty End

Recognizing that the members of the faculty at Concordia Seminary, St. Louis, "are accused of error in such a way as to impugn their motives in theological discussion and their integrity in maintaining their confessional vow," the Southeastern District of Synod passed a resolution expressing their confidence in the Concordia Seminary faculty at their recent convention in Concord, N. Car.

The resolution also "deplored all insinuations and accusations made against the members of the faculty," and they "strongly urged the constituted authorities of Synod to continue their efforts to put an end to these scurrilous attacks and that, failing, they discipline the offending brethren according to the prescribed rules of the church and the Word of God."

The resolution was published in its entirety in the June 14 issue of the Southeastern District supplement of the Lutheran Witness.

"The Bible is the Word of God because and when God uses it as a means of grace to make me believe in his saving purpose." The Christian Century, March 6, 1946, 301. Otto Piper. Both Piper and Stendahl

God Is One

BY MARTIN H. SCHARLEMANN

HEAR, O Israel: the Lord is our God, the Lord alone."¹ With this resounding formula God's ancient people was introduced to the summary statement of its responsibilities toward the God of the covenant, that is, to the first and greatest commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your might." This whole passage is known as the *Shema*, from the first Hebrew word. And even though the precise formulation of this statement, as we now have it, may date from the time of Josiah's reforms, as modern Old Testament scholars generally agree, the thought and context of this credo go back to the days when the covenant was established at Sinai through Moses.

On that occasion Israel was committed to the exclusive service of Yahweh as the God who had delivered them from the house of bondage. By this act of liberation Yahweh had revealed himself as the Lord of history and of nature. The full consequences of this revelation, however, do not seem to have been drawn at once in terms of a recognition that this one God excluded all other deities. Jephthah, for example, seems to have assumed that Chemosh was quite properly the god of the Ammonites (Judg. 11:23, 24), even as Yahweh was Israel's Lord. Most certainly David believed that other gods ruled outside the confines of Israel (I Sam. 26:19): and what he said to Saul on this occasion leaves no doubt that this was a generally accepted view of his day. King Ahaz, moreover, at a much later date is described as sacrificing to the gods of Damascus, who, as he believed, had defeated him (II Chron. 28:23), and there is no suggestion at all in the text that these gods did not really exist. Even the first of the Ten Commandments (Ex. 20:3) seems to presuppose the existence of other gods, even if, as L. Koehler first proposed,² the 'al pānay of the text means "in opposition to me" rather than "before me."³

Israel's worship, therefore, probably ought to be described as monolatrous rather than monotheistic until such time as the existence of other gods was specifically denied and Yahweh was proclaimed as the God of the whole world. The supreme articulation of this kind of monotheism is found in the book of Isaiah (45:22): "Turn to me and be saved, all the ends of the earth! For I am

1 Of the four translations offered by the Revised Standard Version for Deut. 6:4, this one seems to do fullest justice to the Hebrew. The usual translation, "Hear, O Israel: the Lord our God is one Lord," is influenced by the Septuagint translation, which is quoted by Jesus at Mark 12:29.

2 Gerhard von Rad, *Theologie des Alten Testaments* (Munich, 1957), I, 203, Note 28.

3 Von Rad goes so far as to say that the First Commandment has nothing to do with monotheism. *Op. cit.*, p. 202.

God, and there is none other." The distance, however, from Sinai to Isaiah's formulation is considerable. Centuries of history lie between these two statements. These were long years during which God's people came into contact with nations that served other gods, whose existence they did not at first deny, but whose inferiority to Yahweh was made plain at once.

This movement from monolatry to monotheism is an inherent ingredient of the biblical account of Israel's life and worship. The record of this development may serve, therefore, as a primary exhibit of the way in which God manifested himself through mighty historical deeds in such a way as to make it possible for his people to express this aspect of the divine self-disclosure in the formulations that we have in the later books of the Old Testament.

The general thrust of God's revelation and of Israel's faith is unmistakable. The biblical record does not leave us in doubt that, once the implications of accepting Yahweh as God had worked themselves out fully in the faith and life of his people, nothing less than full monotheism could possibly result. For Israel kept in mind that it had been chosen by that one God who, in his holiness and jealousy, could not by virtue of these qualities tolerate the existence of other gods and a belief in idols, whether by Jew or Gentile.

The roots of Israel's belief that God is one certainly reach back as far as the time of the patriarchs. We read in Gen. 14 that, when Melchizedek came out to bless Abram after the defeat of Chedorlaomer and his allies, he said, "Blessed be Abram by God Most High ('*el 'elyôn*), maker of heaven and earth: and blessed be the God Most High, who has delivered your enemies into your hand" (vv. 19 and 20).

Now, there was a time when this account was interpreted as being no more than a literary creation. Echoes of this approach are found as late as 1944 in G. Levi Della Vida's suggestion that the name '*el 'elyôn* was artificially compounded out of '*el*, the lord of earth, and '*elyôn*, the lord of heaven,⁴ and that the purpose of the narrative was to emphasize the identity of Melchizedek's God with the God of Abram. The view that the Genesis account proposed to fuse two gods was supported in times past by pointing to the fact that in verse 22 the name Yahweh was used in combination with '*el 'elyôn*. There Abram is depicted as swearing "to the Lord [Yahweh] God Most High." However, there is some question as to whether the original text really contained the name Yahweh, especially since the Septuagint does not have it.

Despite the absence of the name Yahweh from verse 22, this story is generally considered to be a Yahwist section. That is to say, those who work with the documentary hypothesis believe that the present form and wording of this narrative date from the time of David even though the original was included by Moses in his account of the patriarchs. In fact, it has been suggested that the editors of David's time took a particular interest in this story because of its stress on the religious significance of Jerusalem, now that it had become the city of David,⁵ for

4 "*El 'Elyon*," in *The Journal of Biblical Literature*, lxiii (1949), p. 9.

5 Gerhard von Rad, *Das erste Buch Moses* (Göttingen, 1952), p. 151.

Melchizedek was the king of Salem, which was later called Jerusalem. Be that as it may—and it is no more than a guess!—the narrative concerning Melchizedek does associate the patriarch Abram with the worship of a god whom extra-biblical sources describe as having ruled over a pantheon of gods, as a divine being superior, therefore, to others. Albrecht Alt has also shown that other passages referring to “the God of the fathers” actually reflect historical situations and developments that relate to the fusion of various tribal traditions into the one worship of Yahweh.⁶

If Alt's contention is correct, there is every reason to assume a connection between Abram and 'ēl 'elyōn. In that case the patriarch took an oath in the name of a god whom he considered to be “the creator of heaven and earth.” In other words the Melchizedek incident indicates that Abram believed in a god superior to others and who was the creator of heaven and earth. This can only mean that the road to monotheism in Israel begins in the patriarchal period.⁷

A great advance, of course, was made at the time of Moses. This is almost universally recognized. In point of fact, Albright goes so far as to say, “If the term ‘monotheist’ means one who teaches the existence of only one God, the creator of everything, the source of justice, who is equally powerful in Egypt, in the desert, and in Palestine, who has no sexuality and no mythology, who is human in form but cannot be seen by human eye and cannot be represented in any form—then the founder of Yahwism was certainly a monotheist.”⁸ Yet, in introducing Israel to Yahweh, Moses did not specifically exclude the existence of other gods. This is suggested by a sentence in Miriam's Song of Deliverance, sung at the moment of liberation at the Sea, “Who is like thee, o Lord, among the gods?” (Ex. 15:11). Such a wording of the question seems to assume that there might be other gods. H. H. Rowley, therefore, may be quite right in saying, “Moses was less than a monotheist, but he was more than a henotheist.”⁹

In the last analysis, the revelation of God's name as Yahweh was less significant in this respect than attributing to him the qualities of holy (*gōdhes*) and jealous (*gīn'ā*). For when once the implications of these two concepts were drawn out nothing less than “cultic intolerance” could follow.

A belief in the holiness of Yahweh was not born of reflection on the nature of God. It was derived from a living association with the God of the covenant in the light of the consuming intensity of Israel's experience at Mt. Sinai. Strictly speaking, the holiness of Yahweh is not one quality among others. It is rather a characteristic that subsumes every quality of God active in his power to have his rule prevail in and among men so that they might live.¹⁰

⁶ Albrecht Alt, *Der Gott der Väter* (Stuttgart, 1929), p. 23.

⁷ “It is now possible to recover with a certain assurance the gods whom the patriarchs worshipped.” H. G. May, “The Patriarchal Idea of God,” in *The Journal of Biblical Literature*, lx (1941), p. 113.

⁸ W. F. Albright, *From the Stone Age to Christianity* (Baltimore, 1946), p. 207.

⁹ “The Antiquity of Israelite Monotheism,” in *Expository Times*, lxi (1949-50), p. 336.

¹⁰ Edmond Jacob, *Theology of the Old Testament* (New York, 1958), p. 87. “The essential aspect of holiness is that of power, but of power in the service of a God who uses all things to make his kingdom triumph.”

The view that God is an unapproachable being is not specifically Hebraic in origin. It is found in all Semitic religions and consisted primarily of an awareness that there is a vitiating force in man that prevents full communion with the divine. Hence there is in holiness a notion of separation. The concept actually has independent existence until Yahweh takes possession of it. Then it becomes the power that communicates itself in terms of creative intent.

This particular aspect of God's holiness is brought out by Hosea, when he says (11:9), “I am God and not man, the Holy One in your midst, and I will not come to destroy.” This is a significant bit of revelation, for such sheer otherness as is ascribed to Yahweh would normally suggest destruction for all that is not holy. Since Yahweh's holiness is the source of life rather than of death, Isaiah appeals to the people of Jerusalem, menaced as they are by the king of Assyria, that they let God be their fear and dread (8:13). That is to say, they were to let that awe which derives from manifesting Yahweh as holy by their attitudes and actions displace the proximate fear of Rezin and the son of Remaliah. Here holiness is spelled out in terms of depth-psychology as a force that overcomes other fears. Inherent in holiness is its power of displacement.

Yahweh, as the Holy One of Israel, therefore is by his very nature the source of a progressive dethronement of deities in the history of Israel. His holiness is unique and therefore excludes the claims of other gods. This particular emphasis is very strong in the so-called priestly sections. There, however, it is applied primarily on the level of ritual, food, and sex because it was in these areas that God's people incurred the danger of syncretism. Since Yahweh was holy, his people must separate themselves from the religious practices of their Canaanite environment (Lev. 11:44 ff.). This kind of emphasis obviously strengthened the view that God is one.

True, the priestly application of Yahweh's uniqueness led to a point where holiness seemed available to men within a proper system of religious rites—a line that led directly into the post-Maccaean period, where the major features of Jewish religion as practised in the days of our Lord were determined. However, this was not the prophetic view of God's holiness. The prophets kept insisting that man has no power of autonomy, and that God is not within the realm of men's apprehension. It is in this sense that we must understand the Commandment (Ex. 20:4; Deut. 5:8), “Thou shalt not make unto thee a graven image.” Here we find the implication that God is not equal to any other object. This principle is applied also to the adoration of heavenly constellations. The book of Isaiah is particularly explicit in its polemic against the elaborate cosmogonies and cosmologies of Babylon (Isa. 40:25, 26):

To whom then will you compare me, that I should be like him? says the Holy One. Lift up your eyes on high and see: Who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and, because he is strong in power, not one is missing.

Yahweh, the Holy One of Israel, is outside and above all things. Hence the

masses in Israel, exposed as they were to lesser gods, had to be reformed again and again. If Yahweh's holy will was to prevail there must be no distinction between the formal cult of the nation and private worship. Here is the source of the ethical element in Israel's monotheism. After all, holiness was a relational power, operative within the context of a covenant, whose terms directed themselves also to the individual in Israel.¹¹ Holiness, therefore, has its social implications for men in a covenant order of things. No one is more emphatic on this point than Amos, when, for example, the immoral behavior of a father and a son toward a girl is described in terms of profaning the Holy Name (2:7).

Yahweh, then, does not keep his holiness to himself. He is the covenant God, with power to deliver his people. In other words, he is a jealous God, determined to carry out his redemptive plan in history against all possible opposition. At this point the uniqueness of Israel's God becomes particularly clear. The gods of other religions are also described as jealous; but this is mere envy, a self-centered concern for personal honor and official jurisdiction. There is none of this in Yahweh. The very fact that he had established a covenant provided the evidence that he was a God who had broken out of his isolation to communicate with other beings. At the same time, this covenant was an expression of Yahweh's saving will. If men were to live, they would be obliged to obey this single will of One who had created them. Resistance was met with judgment, particularly against such as were "no-gods": the projection of man's wealth, success, and goods (Deut. 32:21). Yahweh, therefore, demands all. Since this is impossible, God is one who forgives. This seems to be the significance of Joshua's words at Shechem, "You cannot serve the Lord; for he is a holy God; he is a jealous God; he will forgive your transgressions and your sins" (Josh. 24:19).¹²

Transgression kindles God's anger, which is the other side of his covenant love. This wrath manifests itself in violent actions against those who oppose Yahweh's single will. At first this applies to Israel itself, even though it was God's own *seghullā* (Ex. 19:5). Joshua emphasized this point at the time of the Shechem covenant (cf. Josh. 24:20). In time, however, this jealousy is interpreted as God's vindication of Israel against its enemies. It becomes a jealousy *for* Israel, beginning with the time of Ezekiel, where, for instance, we read (38:16), "In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes." From this point forward Yahweh's jealousy appears in eschatological contexts and soon loses itself in the weird fantasies of apocalyptic literature.

For the development of full monotheism in Israel just this shift in the concept of jealousy is of profound significance. It testifies to the determination on the part of God to see his will established against all opposing beings and entities, be they individuals, nations, or other gods. Universal authority is an essential ingredient of monotheism. Yahweh's zeal to fulfill his purposes in history is the driving power behind the creation of this kind of faith.

11 Cf. Walther Eichrodt, *Theologie des Alten Testaments* (Leipzig, 1933), I, 111.

12 The omission of the negative is supported by rather significant texts.

Historically speaking, Elijah's contest with the prophets of Baal on the heights of Carmel ranks as a decisive moment in Israel. Here Yahweh's holiness was pitted against the Baal, not a local deity but a god of heaven, worshiped in Tyre and Sidon and introduced into Israel primarily by Jezebel.¹³ In this incident are concentrated the seven centuries of conflict between Yahweh and Baal, and Israel must make a choice between the two. They can not both be gods in Israel. Within this context Yahweh made himself known by a mighty miracle, and the people were moved to exclaim, "The Lord [i.e., Yahweh], he is God; the Lord, he is God" (1 Kings 18:39). This is practical monotheism, understood as acceptance of that one God whose holiness in action excludes the possibility that other gods exist. But despite Israel's choice on Mt. Carmel, and despite the ascription to Yahweh of functions associated with Baal on the level of popular belief, such as fertility of the soil (Hos. 2:8) and political powers (Hos. 7:11), Yahweh remained a stranger to this world.¹⁴ He continued to be "the wholly Other," but as the living God and not as a philosophical abstraction.

In terms of faith-miles it is not far from Mt. Carmel to the point at which Jeremiah can say of other gods that they are man's handiwork (*ma'asēh yādīm*), where Ezekiel does not hesitate to speak of them as "manure gods" (*gillūlīm*), and when the Psalms refer to them as "no-gods" (*lō' 'elōhīm*). For these gods have no history. They are newcomers (Deut. 32:17). Yahweh, however, has been Israel's God from of old (Ps. 74:2).

We must at this point insist that this movement toward full and unequivocal monotheism can not be interpreted in terms of an evolutionary process. On the contrary, this advance has its source in the absolute uniqueness of Yahweh as he revealed himself to Israel in his holiness and jealousy. We might speak of this as cumulative, rather than progressive, revelation.

It is of great significance to note in this connection that there is no Hebrew word for "goddess." Israel's God is never depicted as having a female counterpart,¹⁵ except at Elephantine in Egypt during the sixth century—at a place far removed from the center of Israel's religious life. There we do have notices of Anat Bethel (*Anat Yahu*) as a consort of Yahweh. Otherwise there is no reference to a Hebrew goddess. This consistent insistence on the oneness of Yahweh makes it possible for Hosea (1-3) and Ezekiel (16:23) to speak of Yahweh as Israel's husband without fear of being misunderstood.

By the time of Ezra any mention of other gods in a context that referred to Yahweh was unthinkable.¹⁶ Heathen gods were turned into angels or even demons, as in the Septuagint, translation of Psalm 95 and in certain apocryphal books. At the same time the transcendence of Yahweh got further emphasis by the use of such circumlocutions as "the heavens," "the power," "the Shekinah," "the place

13 G. v. Rad, *ThdAT*, p. 208.

14 Gerhard von Rad, *op. cit.*, I, 204: "Der grosse Fremdling in der Welt."

15 Eichrodt, *op. cit.*, I, 111.

16 *Ibid.*, p. 113.

of Yahweh's presence," or, most frequently, "the Name." The tetragram was not even to be uttered.

Somewhat parallel and contemporary to these developments runs a tendency to hypostasize the Torah or even Wisdom by ascribing to them a kind of pre-existence. The beginnings of this outlook are possibly found in the use of "the word of Yahweh" as almost distinct from God himself, and in the reference to the Spirit of God "moving over the face of the waters" in the account of creation. At any rate, it seems to be in order to suggest that this trend in Israel was intended to serve as a way of preparing God's people for that self-disclosure of himself whereby, in and through the incarnation, men would be invited to recognize this God as being triune, that is, one God in three persons.

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CONTENTS

THE CONFESSIONAL PROBLEM	<i>Ernest Werner</i>	179
THE TENSION BETWEEN LOVE AND TRUTH	<i>Martin J. Heineken</i>	192
THE THEOLOGY OF PASTORAL CARE	<i>David Belgum</i>	207
POWER IN THE CHURCH	<i>Reginald W. Deitz</i>	222
GOD IS ONE	<i>Martin H. Scharlemann</i>	230
PREDICTION AND FULFILLMENT	<i>Wilhelm C. Linss</i>	237
THE FORCE OF APO IN I CORINTHIANS 11:23	<i>George O. Evenson</i>	244
THE LUTHERAN CHURCH AND THE UNCHURCHED NEGRO	<i>John C. Cooper</i>	247

(Distributed to the pastors of the Western District by
the District Office)

(Emphases added)

The paper "Revelation and Inspiration" was presented at the triennial Pastoral Conference of the Western District of the Lutheran Church-Missouri Synod, assembled at Jefferson City, Mo., October 20-22, 1959. The paper created considerable interest and the Conference voted that it be made available to each Pastor within our District for careful study. Many thanks to Miss Marie Richter for the hours of retyping of the manuscript, the cutting of the stencil, the mimeographing and distribution - for this was done in her spare time.

We are grateful to Dr. Martin Scharlemann for devoting his time and talents in preparing and delivering this material.

May it serve as a guide in our private studies and at Circuit Pastoral Conferences and help us to delve more deeply into God's precious Word and through the power of the Holy Spirit be drawn ever closer to our Lord and our God.

In October, 1959, Dr. Scharlemann appeared before pastors of the Western District, the district in which our St. Louis seminary is located, to present identical views in an essay on *Revelation and Inspiration*. Dr. A. O. Fuerbringer, president of the seminary faculty, and as such a member of its Board of Control, was among those present. It has been reported that when a number of pastors questioned Dr. Scharlemann's denial, Pres. Fuerbringer came to his defense by stating that apparent disagreement was merely a matter of definition. With gratitude to Dr. Scharlemann, the District Office made copies of his paper available "as a guide" in "private studies and at Circuit Pastoral Conferences."

"A Great Stir and Disturbance" Is Caused

The above, together with what is yet to follow, is the real answer to the question, What are the facts in the Scharlemann Case?

Three of the members of the editorial staff of the *Confessional Lutheran*, who had heard Dr. Scharlemann at the Northern Illinois Pastoral Conference and one or the other of whom had obtained the floor and actively engaged in discussion with him on that occasion, promptly got in touch with the essayist (as did also others). Denying them a copy of his essay (*The Bible as Record, Witness and Medium*), even though they offered to pay any expense that might be incurred in this, the St. Louis professor wrote one of them (April 15, 1959): "I believe I made it abundantly clear at the sessions of the Northern Illinois District Pastoral Conference that no copy of my paper was available, because it is the first draft of a chapter in a book."

Correspondence between Dr. Scharlemann and one subscriber to the *Confessional Lutheran*, a professor of one of our institutions, culminated in a letter by Dr. Scharlemann (May 22, 1959) from which we have taken

the following. "... I did not want this correspondence to descend to the ridiculous. It is getting that way. When you indicate that you are asking a second person to join you in admonishing me, you are completely out of order. You have neither occasion nor authority for that kind of activity. I want that very clearly understood at this point. I will not be present at any such occasion. In fact, I think it rather presumptuous on your part even to make such a suggestion. I am charitably assuming that this remark of yours is not to be taken too seriously. ... If you really have any justification for misgivings, the proper channels are through your District President to our Board of Directors. I am under an ordination and installation vow, which was repeated when I took up the job here at the Seminary. To this I have been completely true. For you to assume otherwise is a breach of the Eighth Commandment, particularly when there is no shred of evidence for anything, except your own suspicion. I will not continue this correspondence unless it shifts to a different level. ..."

Persistent efforts of a large number of pastors within the Northern Illinois District resulted in Dr. Scharlemann's releasing his essay, and multigraphed copies were provided through the District Office.

In November, 1959, Dr. Scharlemann returned to the Northern Illinois District, to defend his denials most vehemently against strenuous objections which continued to be voiced against them by a considerable number of members of the conference. The meeting was held at First St. Paul's Church in Chicago. Since the host congregation was the one in whose church the Missouri Synod was organized, in 1847, one of the pastors who was present expressed his deep concern lest the place where Missouri's cradle once stood might also prove the site of its demise.

The Confessional Lutheran
October, 1960

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REVELATION AND INSPIRATION

Martin H. Scharlemann

Prefatory Remarks

Permit me to make four prefatory remarks before presenting the paper itself. They are set forth in the interest of general orientation.

In the first place, I want it understood that I am fully committed to the doctrine of verbal inspiration, without equivocation or mental reservation of any kind. Whatever, therefore, is presented in this essay is said from that fixed point.

Secondly, this paper is intended to be a contribution to a discussion which has become necessary, especially since the San Francisco convention accepted two statements on Scripture that do not fully agree. The difference between them is due in part to the thirty years that separate them in terms of their composition. What is said in the Brief Statement, on the one hand, and what appears in the Statement on Scripture, on the other, can serve as the two poles of the conference studies that ought to follow under the requirements of Resolution Nine. Following through on this Resolution could be a most constructive development in the life of the church; for it would bring the pastoral conferences of Synod into the total process of developing our theology and keeping it abreast of each new problem.

In the third instance, I am here at the invitation of your program committee with the specific request that I make this particular contribution to your program: a study of the concepts of revelation and inspiration. This is not the kind of problem one drags into a Seminary class room. It is one that is intended for your mature judgment. I am here to render a service that is concerned with preserving nothing less than our Lutheran heritage.

Fourthly, the relationship between revelation and inspiration is not covered in our Missouri Synod literature, except for a sentence or two in the Statement on Scripture prepared by a joint committee of the Synodical Conference and adopted at San Francisco. Now, if I come down heavy on the Lutheran view of this connection -- well, this is because we call ourselves the Lutheran Church--Missouri Synod. I should want nothing so much as to have my church continue to be Lutheran.

With these preliminary observations out of the way, let us proceed to the subject proper. I have called it simply --

REVELATION AND INSPIRATION

During the earlier decades of our century the shadow of Adolph von Harnack lay over the theological pursuits of Europe and America. Any one who wanted to be relevant to that age had to take account of this giant. He was a true liberal, one who had come to the conclusion that the essence of Christianity could be expressed in the two propositions that God is the Father of all men, and that all men are brothers. Obviously, genuine Lutheran theologians had to disagree with him. But they could not avoid reckoning with his influence in theology. Our own Dr. Francis Pieper took issue most vigorously with von Harnack in a volume bearing the same title as von Harnack's book; namely, "What Is Christianity?"

Now, Dr. C.F.W. Walther could not have written this book. The issues to which Dr. Pieper's book addressed itself had not yet been raised in Walther's day. The latter had other problems to wrestle with. We make this rather elementary observation here just because it is sometimes forgotten that theology moves, that the issues of one generation are not those of another. The corollary of this, of course, is that one does not answer the problems of 1959 except by formulations and discussions that are born of today and not of yesterday.

This is not the age of liberalism but what is known as neo-orthodoxy. The theological Einstein of our day is not von Harnack but Karl Barth. The latter is no liberal. In fact, he deserves the thanks of all of us for having led the churches of Europe and America back into a study of the Scriptures with all that this change in direction implies. What he has said and written moves like a glacier through the whole terrain of theological discussion and writing of our generation. No one who is interested in speaking and writing relevantly for our day can ignore this glacial movement. We ourselves can remain unaffected and indifferent only at the cost of theological sterility.

In turning the Church's attention to the Scriptures themselves, Karl Barth has eloquently discussed the concept of revelation. Part two of the first volume in his Dogmatik is devoted very largely to a discussion of "Das Geheimnis der Offenbarung." What he has written has been well done; and it would be sheer folly to try to ignore it. For one thing, it is well nigh impossible to understand a modern theological text without having some awareness of Barth's position. And theology, my friends, is our business -- not only as professors, but as pastors! For theology has to do with communicating and relating Biblical truth to a particular age and generation, that is to say, to our people of today.

We need to come to grips, therefore, with the notion of revelation, particularly as it relates to inspiration. In fact, I would venture the suggestion that this is the major task of our day. And so in this paper we propose to take up just this matter of revelation and inspiration. Our concern is not in this instance primarily academic, but pastoral. For, as Dr. Sasse has written in one of the most painstaking analysis of the theology of the Word as it is found also in our own church body: "How many human souls has the Church not harmed with such doctrines in a way that can never be made good again!" (The reference here is to a sentence near the end of Letter No. 14, dated August 1950, addressed to Lutheran pastors. This is a letter to which I am much indebted for some of the points in this present essay. My objective is a very simple one; namely, that we learn to appreciate our Lutheran heritage and begin to see the difference between the Lutheran view of Scriptures and that of Reformed Fundamentalism.

I. The Concept of Revelation

We shall proceed then to a discussion of the concept of revelation. Perhaps, in our present circumstances it is necessary to say with emphasis that we have only one source of authority as Lutherans -- the Scriptures! The Bible is not only our prima regula; it is our sola regula.

The Biblical contribution to the question as to whether sinful man can and does know God is a resounding negative. For our God, as St. Paul puts it, is one that "dwells in unapproachable light, whom no man has ever seen or can see." (1 Tim. 6, 16). There is no way, from a Biblical point of

view, of bridging the deep chasm that separates men, as creatures, from God, their Creator, except on the initiative of the latter. "Truly", said the prophet, "Thou art a God who hidest Thyself" (Is. 45, 15). On this point Dr. Pieper seems to go beyond the Scriptures when he says (I,445) that there is a natural knowledge of God which embraces "not only the recognition that there is a personal, eternal, almighty God who created the world, still preserves and rules it, but also the knowledge that God is a holy, just God, Who demands and rewards what is good, and forbids and punishes what is bad." The Formula of Concord is much more Biblical on this point when (SD,II,9; Trigl., p. 883) it restricts whatever natural knowledge of God there may be to "a dim spark of the knowledge that there is a God, as also of the doctrine of the law." What the Formula says is the view of St. Paul who limits man's natural knowledge of God to an awareness that God exists, that He is powerful, and that there is a divine law which men know they ought to respect.

From the Biblical point of view, then, "revelation" is a term to remind us of the limitations placed on our ability to know God or anything about Him. We cannot, on our own, know God. He must disclose Himself to us. And now -- praise be to God! -- the Scriptures move on to assert that we have not been left in ignorance, but that God has revealed Himself to men, not in His absolute essence, to be sure, but in terms of a personal relationship to specific persons and to a particular people. In fact, the greatest revelation we have of God is His Son, the Christ Incarnate, born as a descendant of David, but known as the Logos for the reason that He is the final expression (interpretation) of God to us. "No man has seen God at any time," the fourth evangelist quotes Jesus as saying; "the only Son, who is in the bosom of the Father, He has declared him." (John 1, 18).

In this connection it may be useful to have a look at some of the phrases and words used by the sacred authors as they take cognizance of this matter of revelation. We shall begin with the Old Testament; and, after we have considered a few of the more significant Old Testament expressions, we shall proceed to an analysis of some of the crucial terms used in the New for the fact and the process of God's self-disclosure.

It is not a simple matter to set forth what the Old Testament teaches on the subject of revelation. It assumes, of course, that men are in contact with God only where He himself has broken in to offer Himself in communion. Whatever men get to know of God in this way, however, always remains fragmentary. At no time did God manifest Himself in His full majesty. His celestial splendor remained hidden even when He appeared in a bright cloud. For, as the Deuteronomic writer puts it, "The secret things belong to the Lord our God," even though, as he adds, "the things that are revealed belong to us and to our children forever." (Dt. 29,28)

At one point, we are told, Moses was not quite content to have only God's revealed presence attend Israel through the desert. The Hebrew of Exodus, chapter 33, uses the word "face" for God's presence at this point. This noun suggests that God dealt as a person with men as persons on those occasions when He revealed Himself. It implies, moreover, that God disclosed only so much of His being as He chose to make visible or audible in a particular situation.

Moses was not satisfied with this kind of manifestation. He asked for more. He was bold enough to request the privilege of seeing God in His full splendor. This petition, however, was denied him on the grounds that no human being can at any time see God in His absolute majesty and still live.

Yet Moses was given the privilege of seeing the Lord's goodness pass in review. That is to say, Israel's great leader was given a glimpse of all the mercy and grace God had in store for His people. This is the Biblical way of describing God as revealing Himself in those historic events which occurred to implement God's redemptive purpose and will for Israel. In these acts God's transcendence became immanent. In them we can see God, but only His back parts, as the Exodus account has it.

Some years before this the angel of the Lord had appeared to Moses, as we read, in a flame of fire out of the midst of a bush that refused to be consumed. On that occasion God had revealed His name as being "I Am That I Am" rather than El Shaddai (The Mighty God). This almost untranslatable Hebrew imperfect may also be rendered as "I Will Be That I Will Be" or, "I Cause To Be What Comes Into Being". It is an open tense, so to speak, suggesting that even though God chose to disclose Himself at particular moments in specific places, yet, unlike the deities of other nations, He was bound neither to time nor to place. He is the God not only of Mt. Sinai, or Mt. Horeb, but also of Mount Nebo and Mt. Zion -- and of Calvary, for that matter. He is the God of Moses and of Joshua as he had been Abraham's Lord.

This abiding transcendence of God is brought out most clearly in the opening words of the speech Solomon delivered at the dedication of the Temple as a place for God "to dwell in forever" (I Kings 8, 13). This edifice had been erected according to Phoenician blueprints, oriented to the solar system. It faced five degrees south of east so that, at the Spring equinox, the sun would shine through the front gate all the way to the Holy of Holies for about five minutes. Now, lest any one conclude from all this that Yahweh might be no more than the sun-god, Solomon began his remarks -- and here the RSV has quite appropriately taken a reading from some LXX manuscripts into its text -- Solomon started his remarks by saying, "The Lord (Yahweh) has set the sun in the heavens." In other words, Yahweh is not part of the solar system: He is no element within the kosmos; He is no less than its Creator. What is more, Solomon added, "God has said that he would dwell in thick darkness." Here the Hebrew word for "to dwell" means to "alight for the night". In the LXX this is rendered as skeenoun, "to tent", the very word that is used of the Word becoming flesh and dwelling among us (John 1, 14).

Solomon pointed out that God had chosen to dwell in thick darkness. On the one hand, this was a reference to the presence of the ark in the windowless room known as the Holy of Holies. On the other, this is the language of dynamic symbolism, meant to describe the awesome mystery of God's gracious presence in the midst of His people. Here was an act of revelation; and yet God remained hidden. This serves as a reminder of the fact that the comprehension of man is unequal to the task of putting fully into words what God has done to break the silence of eternity.

Whatever the Scriptures record of God's activity is so put as to forestall any thought that He can be contained in either place, time, logic or language. The Biblical exegete, in other words, has the task of handling materials that deal with such divine realities as do indeed reach down into space and time and yet never fully become a part of either. God's ways are never completely captured in a formulation, whether it be a perfect deduction or a neatly structured syllogism. This is another way of saying that God always remains the subject of revelation even at the moment when He offers Himself in communion. In any relationship He creates in terms of revelation God is never less than God. For it is no less than Himself that He offers in revelation. This is the most significant insight both Karl Barth and Emil Brunner have given us on this matter. This view was taken up in so many words by the Statement on Scriptures adopted at the San Francisco Convention. This

document begins its main body of instruction by pointing out that in the Scriptures God reveals Himself. I am reliably told that when this formulation was presented to the Synodical Conference committee that drafted this statement, this particular way of talking about revelation was objected to by some of the men present on the grounds that it was Barthian. Well, it is! But it's one of the many truly Biblical insights for which the whole church must be grateful.

In the matter of revelation, the instance of Samuel may be instructive for our purposes. When he was still young, the word of the Lord was rare in Israel, the account tells us. (1 Samuel 3,1) Samuel himself did not yet know the Lord, because as the sacred writer puts it, "the Word of the Lord had not yet been revealed to him." (3,7). Here the concepts word, revelation and knowledge occur together and in a certain sequence. God had chosen to remain hidden for a time. No word came from him. No action of His broke into the dreary routine of Israel's life. Each new day was just like yesterday, despite the ritual at Shiloh. Samuel, too, remained without knowledge of God until the latter chose to manifest Himself to His servant.

And how did the word of the Lord come to Samuel? When God called Him by name in the darkness of night, as one person addresses another. Revelation, you see, is essentially a dialog, in which God directs Himself to man in order to elicit an obedient response of the kind reflected in Samuel's answer, "Speak, Lord, for your servant is listening." (3,10) Later on in the same chapter this word from the Lord is specifically referred to as God's revelation of Himself. We read, in verse 21, "The Lord revealed himself to Samuel at Shiloh by a word of the Lord." He called into the night not only to choose Samuel as His prophet but to unfold His intent with Israel. And so "the word of Samuel came to all Israel", we read.

Revelation, then, is at times described as a process of God speaking to individuals. He said to Abraham, for instance, "Go from your country and from your kindred..." (Gen. 12, 1) We read of Him speaking to Moses again and again. Just what kind of experiences such expressions are intended to describe is impossible to say. In fact, such a question was of no interest at all to the sacred authors. They used this particular language to show that there are two poles in any act of revelation, God and man, and that God Himself must speak in order to break through in communion with His creatures. God does not contain Himself within the silence of eternity, but projects Himself into our history in order to communicate with man. He comes forward, so to speak. He shows his hand to intervene savingly for mankind.

Our Scriptures, then, speak of revelation as God's act of breaking into the closed circle of our existence for the purpose of making Himself known as the Lord of all life, all history and all nature. A rather common expression for God's approach to man is the phrase, "The word of the Lord came to..." Jeremiah, for example, saw the rod of an almond, or again, a boiling pot, facing away from the north. "This was a word of the Lord to Him". It is of the utmost importance to note that what we have in the book of the prophet Jeremiah is described in the opening verse as the prophet's words describing his personal encounters with the Lord God. It is from within this kind of experience that another great prophet, Isaiah, the son of Amoz, could declare that he saw the word of the Lord (2,1). It met his eyes, because the word of the Lord is, in the last analysis, God Himself confronting an individual.

In Biblical thought, then, revelation is the self-disclosure of God as a personal being to man as a person, that is to say, in action. Revelation, therefore, is not primarily a method of transmitting a body of information.

Quite the contrary, God reveals His being as it relates to men by what He does and by the intent and manner of His activity. The impartation of supernatural knowledge, especially of the future, may indeed occur. But this is always secondary to the main theme. The incident of Saul looking for his father's donkeys is illuminating in this connection. For when Saul came to Samuel to inquire about the donkeys, the answer concerned God's plans for His people. This concern for His people remains the content of revelation. No interpreter, therefore, will ever be able to manipulate the word of God, as He might master the content of a theorem in geometry. For the Lord Himself is always the subject of what is revealed in Scripture. There He is seen as one who acts. His word is in essence not a noun but a verb. God is always its subject. It directs itself to us. We can only respond to His self-disclosure -- either in faith by the Holy Spirit, or in unbelief. We cannot capture it. It always befalls us, touching the hollow of our thigh. It grasps us, as it were.

All this is clear from the Old Testament statements which deal with this matter. To this the New Testament adds its own ringing testimony. To be sure, there is no single term, either in the Old Testament or in the New, that corresponds precisely to our English term "revelation", with its philosophical concerns. Yet the New Testament, like the Old Testament, insists that the "traffic of Jacob's ladder" starts at the top.

At this point two words from the New Testament need to be considered in some detail. They are apokalypsis and phaneroosis, both of which are normally used to connote God's act of self-disclosure, both within history and at the end of time. The second of these two terms, we might add, is almost invariably used in contexts where time itself is of consequence.

Two passages, one from St. Peter, the other from St. Paul, may be cited to indicate the prime significance of phaneroosis as God's action of unveiling within history what had been decided on in eternity. The first statement is found in 1 Peter 1, 19-20, which reads "But you were set free by the precious blood of Christ as of a lamb without spot and without blemish, chosen for this purpose before the world was founded, but manifested at the end of the ages..." Here we have a very direct statement describing the relationship between God's decision of grace before time began and the historic event by which His will and person were made known. This passage is a reminder, at the same time, of the fact that the Incarnation did not burst upon the vision of men unannounced. In fact, there is a very clear reference here to the slaying of the yearly passover lamb in Israel as an action pointing beyond itself to fulfilment at the end of the ages in a person who would suffer the same fate and for the same reason. An event in time, then, became the vehicle for revealing God's will and grace in Him whom we know as the Logos, God's expression of Himself. We must note especially that it was Christ Himself whom God revealed. The revelation did not consist of some teaching or idea about Him, but rather of the very person of the Messiah.

This method of revelation, including both promise and fulfilment, is used by St. Paul in a passage found in the third chapter of his letter to the Romans. There, beginning with the 21st verse, we have this striking remark, illustrating the significance of phaneroo: "In this present age, however, God's righteousness has been made manifest, as it was testified to by the law and the prophets..." Then there follows a description of what God did to make Himself plain as personally righteous and eager to declare men righteous on the basis of faith in Christ Jesus. Two steps in God's action are mentioned specifically: In eternity He decided that Christ Jesus should be the mercy-seat for men; and this decision was made manifest, it was historically realized, when Jesus shed His blood.

This event, in the language of St. Paul, was to accomplish a dual purpose. On the one hand it was to solve the puzzle of God's patience in dealing rather lightly with sins committed in days gone by; on the other, it was to show the extent to which God was willing to reach down among men in a desire for fellowship and communion. Just because God is righteous, Paul tells us, He set off a series of events by which He proposed to redeem men for service to Himself. The righteousness of God is just this determination of His to break out of His own isolation, so to speak, for the purpose of creating contact with His creatures on the basis of mercy and grace. It is in this way that the silence of eternity was and is filled with the sound of God's condescension.

The second term from the New Testament we must consider is apokalypsis. Quite frequently this word occurs in a context dealing with the parousia, the appearance of Jesus Christ in His heavenly splendor at the end of time. There are a few passages, however, where the verb occurs in the present tense with reference to what is taking place right now among men. Two of these are found very close together in the first chapter of Romans. In verse seventeen the term is used of God's righteousness; in the very next, it has reference to the disclosure of God's anger.

This double usage is very informative. It clarifies the relationship prevailing between certain occurrences and their significance as means of God's self-disclosure. God is seen at work in His anger when we observe how men are abandoned to their own desires and designs because of their failure to follow whatever is known to them of God's existence and His power. This statement from the apostle helps us to understand what he had in mind when he said that God makes His righteousness known by the Gospel. It is evident from the immediate context that Paul used the word "gospel" at this point not only with reference to content but in its sense of activity, the work of proclaiming the good news. This implies that the church's preaching and teaching, in succession to the apostle Paul, are instruments of revelation. They are word of God, as Luther always insisted and as the earliest Lutheran confessional writings emphasized. God is at work when the Gospel is being proclaimed. That is His Word. This is His way of showing Himself to men as one who is anxious for communion on the basis of complete trust.

All of these considerations help us to appreciate why Professor Oepke of Leipzig, in his discussion of the subject of revelation in Kittel's Woerterbuch, says:

(Genesis creation account?) "Revelation is not the communication of supernatural knowledge, and not the stimulation of numinous feelings. Revelation can indeed give rise to knowledge and is necessarily accompanied by numinous feelings; yet it does not itself consist in these things but is quite essentially the action of Yahweh, an unveiling of His essential hiddenness, His offering of Himself in fellowship."

From the Biblical point of view, therefore, revelation is God's way of offering Himself in communion. This means that in the revelatory process a person, a supernatural being, manifests Himself to us as individuals and as persons by the nature and purpose of the activity He has undertaken on our behalf. That is to say, we learn to know God from what He has done and still does for us. The content of the knowledge offered by the Scriptures, therefore, is God Himself in His redemptive purpose and activity -- and not a host of answers to a variety of subjects! Revelation can only take place from subject to subject, from mind to mind; it consists of God unveiling His own thoughts of grace and judgment to the human mind. This takes place only in the relationship of one person to other persons. (no real objective knowledge)

Such a relationship defies precise analysis. It is a deeply mysterious process. Yet in the unfolding of this mystery we are assured that nothing less than God's own will and intent are being disclosed. Accordingly, in the Biblical perspective, what is revealed to us is not chiefly a body of information concerning various things of which we might otherwise be ignorant. If it is information at all, it has to do with whatever attends a glimpse into the very heart of God in His redemptive concern for us.

II. The Means of Revelation

We have now established the fact that in the Biblical view revelation is "an opening of the door from within, without waiting for the knock from outside." Without this presupposition the Scriptures remain a closed book. For it is the Living God to whom the Bible introduces us. Now we must proceed to a discussion of the means God has employed to reveal himself to men. These deserve a fuller treatment than the occasional references made to them in our previous description of the concept of revelation.

As already indicated in our first section, one of the terms most frequently used in the language of revelation is "the word of God". This phrase occurs in the Old Testament as dabhar Yahweh (Elohim) in some combination or other no less than 400 times. Now, it so happens that dabhar does not mean word only; it is frequently used of God's acts. In fact this whole distinction between word and act, between logos and ergon, is a Greek idea, which is not reflected in Biblical usage at all. Even in John's Gospel doing and saying occur as practically synonymous, as for example, in 8:28: "...I do nothing on my own but speak thus as the Father taught me." The "word of God" is used particularly with reference to those acts of God by which He manifested His redemptive concern and power.

These mighty acts of God are occasionally referred to as niphloth in the Hebrew and as aretai in Greek. They are of such a nature as to reveal the "mighty arm of God" at work to liberate and to redeem. A typical series of such divine interventions is described in Psalm 78. Very significantly the very mention of the deeds of the Lord is called teaching, pointing up the pedagogical significance of the fact that the doctrine of Scripture is derived from a response to and a reflection upon God's mighty acts. Biblical theology, therefore, is basically recital theology. Psalm 136, which Carl Schuetz once set to music, would be another example of this type.

In the Old Testament the greatest of all of God's "words" was the Exodus. This was the divinely creative dabhar by which Israel became God's community. From then on God's "word" came to men within the life and experience of this people; and the record of them was made in Israel as God's "kingdom of priests." The Exile, and particularly the return from Babylon, were further acts of revelation. Behind all of these, of course, in terms of chronology stood the creation of the universe. In the New Testament it is the Incarnation, the Crucifixion, and especially the Resurrection (including the Ascension and the Session) that rank as the mightiest acts of God. These, too, were recorded and witnessed to by persons of the new community, the church. In a very real sense, therefore, we must think of our Scriptures as the book of the people of God, created under the influence of the Holy Spirit within the worshipping community of both testaments.

Of and by themselves the great occurrences recorded in Scripture meant nothing much. To be sure, the Egyptians are described (Ex. 14) as having been able to conclude from Israel's escape that Yahweh was the Lord. But in this case such an insight remained without redemptive significance. So God raised up individuals who were given special illumination, sometimes called inspiration, which enabled them to see the theological significance of, let us say,

the capture of Jerusalem by Nebuchadrezzar or of Israel's return from the captivity. By being so interpreted these historic occasions became events. That is to say, they were creative occurrences producing desired effects.

Now, a very unique feature of the Biblical revelation is this that the "words of God", His mighty acts, must always be understood in their particular setting within history. Revelation does not consist in unveiling truths unattached to a particular occasion. God did not hurl His absolutes -- not even His Ten Commandments -- out into the universe at random. On the contrary, the manifestations He gave of Himself and of His will are bound to specific historical contexts. They are pegged down in terms of time and locale. This, by the way, is peculiar to the Scriptures. The events it records are part and parcel of history. In fact, we confront an historical particularity in God's revelation that has scandalized people. The old jingle, for example, says, "How odd to God To choose the Jews."

To illustrate the significance of historical peculiarity for revelation, we might take the case of John the Baptist. His activities, his words and even his dress served as instruments of revelation. The last chapters of Isaiah had sounded out the good news that God would reign. Malachi had ended his prophecies with a reference to the return of Elijah before the coming of the great day of the Lord. These two ideas joined forces in the development of Israel's thought-life to create the image of the Messenger (mebasseer) who would precede the Messiah. To fulfil this expectation, John the Baptist came into the desert of Judea, dressed like Elijah, and appropriating to himself and his task those words from Isaiah 40 which spoke of Israel's return from captivity. Here we have factual rather than verbal revelation. Whatever words John spoke were uttered to interpret his own coming in terms of the returning remnant. His very appearance in the desert of Judea was a way of saying that the time for creating a new people of God had come.

Here, incidentally, we confront the phenomenon of recapitulation, a subject to which Irenaeus was the first church father to devote a great deal of formal discussion. Strictly speaking, history does not repeat itself. In this respect it is unlike nature with its recurrence of seed-time and harvest, cold and heat, summer and winter, day and night. Hence it is not possible to define an historic event. It belongs to no class of things. It is sui generis. In history, therefore, we have to be content with description. Despite this fact, however, God used several variations of certain recurring themes in the work of revealing Himself to men. The repetition of previous patterns in divine intervention became the hallmark of genuineness in later redemptive events.

The whole cluster of events surrounding Israel's exodus became a type of future interventions from God. Israel was liberated at the Red Sea, baptized in its water, as St. Paul puts it. In its wake there were to follow other acts of redemption. When the time for gathering a new people of God had come, John appeared in the desert, baptizing with water. His coming was interpreted to be a new exodus as seen in the light of Israel's later return from Babylon.

Or again, Israel had eaten manna in the desert. In remembering this past miracle at their festivals, God's people looked forward to a time when the Lord would once more do such a sign. And so Jesus fed the five thousand and the four thousand, in this way revealing Himself as the Messiah and indicating thereby that the Messianic age had come in fulfilment of expectations born of Israel's previous experiences with the God of promise. In the sixth chapter of his Gospel, the evangelist John goes to great lengths in spelling out the nature of this recapitulation, interpreting the miracle of the loaves in terms of fulfilment rather than mere repetition.

This introduces us to the uniquely Biblical concept of fulfilment. It has to do with history, but not as continuous linear movement. When the New Testament speaks of the fullness of time it points to a center in history, to a period when certain events took place that have meaning for all time. They had not occurred before and will not happen again. But at the same time they give meaning not only to the story of God's dealings with His own people but to the whole story of mankind. Their quality is such as to give us a clue to the meaning of history as a whole.

To understand the Bible it is important to realize that fulfilment means more than the verbal correspondence between the description of a New Testament event and some prophetic utterance in the Old. It is much bigger than the idea of some word of prophecy coming to rest at a prescribed point and a predicted person, although this is included. From a Biblical point of view all of the history that went into the creation and preservation of Israel as God's people centers in Jesus Christ. This is why Matthew can without further ado apply the words of Hosea, "Out of Egypt have I called my son" to the return of Jesus from Egypt. The temptations that befell Israel in the desert overtook Jesus under similar surroundings. He came as the true Israel, God's first-born, His chosen one. In fact, to Him are applied the very adjectives used of Israel in the Old Testament.

We must add to this the observation that the person and work of Jesus embodied also the experience and destiny of the new Israel, the church. He could speak of His risen body as a temple. In a very real sense the church is both this body and this temple. Both the past and the future of God's people are described as coming to rest in Jesus Christ. This is the full significance of John 5, 39, "You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to me." On this basis we must insist that Jesus stands at the very center of time, as the fulfilment of all of God's ancient acts and words of promise.

The revelation of God, therefore, occurs within history and, in fact, through history as seen from within the community of God's people. To this story of God's Redemptive activity we sometimes apply the term Heilsgeschichte, which has been variously interpreted as holy history, or the history of redemption, or even saving history. Now, the Scriptures are quite explicit in their insistence that the events recorded are not to be thought of as occurring next to history or possibly above it. On the contrary, the fabric of these occurrences, involving man's redemption, is made to a high degree of the same stuff as the rest of the history of the ancient Near East and Graeco-Roman culture. In fact, the archaeological discoveries of the last century have demonstrated the large extent to which Israel belonged to the social and cultural milieu of the total Fertile Crescent. Moreover, Luke's insistence on the precise historical context of John's ministry, the description of Jesus' trial as having taken place under Pontius Pilate, as well as the rather detailed account we have of Paul's activities -- all these things testify to a close connection between these events and what was taking place in the world around them. None of these things happened in a corner, so to speak, but at the very crossroads of the ancient world.

Yet their significance in terms of God's purposes was not understood except from within God's community. God revealed Himself only in the covenant relationship. The meaning of such events as the Babylonian exile or the activity of the early church were usually misread by such as had not come into the circle of God's truth. There was really nothing para-historical or supra-historical in the structure of these occurrences. Yet they were seen as mighty acts of God only in the light of the interpretation put on them by prophet, apostle, poet, wise man, teacher and evangelist - inspired by God's Spirit to do just this.

With this observation we reach the point where we must raise the issue of the Bible's relationship to revelation. This is in essence the question of the connection between revelation and inspiration. From another point of view it is the problem, "In what sense is the Bible the word of God?"

The Scriptures are unlike the Book of Mormon, which is said to have come into being as a result of a single miraculous discovery of five golden tablets in a hillside at Palmyra, N.Y. Our Bible is the record of God's revelatory acts. At the same time its documents are a witness to God's redeeming will and actions. That is to say, no sacred writer ever remained uninvolved and uncommitted. No Biblical author ever wrote from a neutral point of view, or objectively, as historians often say today. St. Mark, for instance, did not set out to compose a life of Christ in the sense of a biography. In his book he proposed to present Jesus of Nazareth as the Son of Man, with all that this title implies. St. John did not remain a mere spectator to our Lord's suffering. He wrote it in terms of redemptive significance and as one determined to show that Jesus was indeed the son of God.

The Biblical documents offer us, therefore, personal testimony, with an interpretation of events, the meaning that God wanted these occurrences to have for men in terms of their salvation. This is the sense in which they are inspired. They say and contain only what men can say "in the Spirit"; namely, that Jesus is the Lord. We can say, therefore, that by "inspiration we mean the phenomenon which consists of the Holy Ghost placing God's Word of revelation into the heart of a person for oral proclamation or written deposition, so that it must be said without equivocation of the word that is thus spoken or written that it is the Word of God." (Sasse) This is a divine action different from providence in general or that Concursus divinus according to which God is active in the actions of His creation. Nor is this inspiration the kind of assistance from the Holy Ghost which was provided, for example, when Luther translated the Bible. By inspiration we mean something very special, by which God's Holy Spirit provided both the insight into God's saving acts and the words to describe them.

In consequence the Scriptures have a quality that is known as theopneustia. This is a term created from the expression in 2 Timothy 3, 16, where we read, according to the King James Version, "All Scripture is given by inspiration of God .." Here the Greek has theopneustos. In passing, it should be noted that this particular way of doing 2 Tim. 3, 16 does not occur in Luther's translation. Moreover, when Dr. Stoeckhardt interpreted this passage, he used the other possible translation; namely, "Every Scripture, inspired as it is of God, is profitable for instruction," etc. In this rendering the thought of theopneustia is subordinate to the main sentence which describes the Scriptures as being "profitable for instruction..." This is no doubt the reason why our Lutheran Confessions never use 2 Tim. 3, 16 to prove inspiration, but only to describe the effectiveness of the Bible. The passage is used four times in the Formula of Concord but only in the latter sense. Our early Lutheran fathers used 2 Peter 1, 19-21 to argue for inspiration, although in that passage "being carried along by the Holy Spirit" is used of holy men speaking rather than writing -- not that there is a great deal of difference between these two!

Now, we must hasten to add that nowhere in Scripture do we have any explanation or description of this theopneustia. We are nowhere told precisely how this inspiration worked. Least of all is there a psychological analysis of it, as there is in some of the pseudepigraphical works such as the Shepherd of Hermas or the Book of Enoch. This is a most important point to make and to keep in mind. For it is right here that much of our difficulty in the church has its source. For somehow we have got into the notion that this inspiration

took place in a certain way, as though it must necessarily exclude such things as the use of sources, the editing of documents, the formation of oral tradition.

Now, Luther himself, after whom our church has its name, did not have a limited view of theopneustia. Some of his extremely liberal remarks have been gathered together in volume one of his Tischreden as given in the Weimar Ausgabe, especially on page 209. Of Kings he said,

"Die Buecher der Koenige sind nur der Jueden Kalender, in welchen ordentlich beschrieben sind die Koenige, wie sie regiert haben, einer so, der andere also."

This sounds very contemporary, in deed. It is usually suggested today that the materials we have in the Books of the Kings was first formed as pericopes for religious services or other kinds of cultic observances.

Of Job Luther said that the author, whoever he may have been, found the story in the cultural milieu of his day, added characters, invented dialogue, and out of that came the book we now have. In fact he says,

"Gleichwie Vergilius den theuren Helden Aeneas beschreibt, und fuehret ihn durch alle Wasser, Meer und Herbergen, macht einen feinen, politischen Welt und Kriegsmann aus ihm. Und es scheint und laasset sich ansehen, dass ein grosser Theologus muss gewesen sein, der dies Buch gemacht und geschrieben hat, er sey gewesen, wer er wolle."

Now, this is not all that Luther said about Job. However, the very fact that he spoke like this at all indicates with what freedom he viewed the whole "God-breathedness" of the Scriptures. He did not know about Formgeschichte. This method had not yet been developed. But judging from the remarks given above -- and there are others like them! --, he would have used the constructive features of this contemporary methodology without too much difficulty.

Theopneustia means that the Scriptures came into being under the creative guidance of God's Spirit. It is a concept taken from the first chapters of Genesis, where man is described as coming into being when God breathed in man's nostrils the breath of life. With respect to the Scriptures this includes all the factors that went into the creation of the Scriptures: the liturgy and rites of Israel, the work of editors, research into documents, as Luke tells us, oral tradition, such as helped shape the materials the evangelists used for their Gospels, the use of secretaries, such as Tertius or Silvanus in the instances of Paul and Peter, or Baruch in the case of Jeremiah.

In fact, there is included in theopneustia the translation of the Septuagint; for it is this version that Paul uses most frequently, even where it mistranslates, as in the famous case of 1 Corinthians 15, 55, "Death is swallowed up in victory". Here the Hebrew actually reads, "Death is swallowed up forever", but the LXX translates the Hebrew nezach (forever) as nikos (victory). In this connection I should like to suggest that this is possibly the way we ought to consider Matthew's use of the LXX parthenos from Isaiah 7. 14, where the Hebrew has 'almah'. The LXX translation constitutes a further revelation from God that Immanuel would be born not only of a young woman but of a virgin.

Unhappily quite early in the church's life a Greek and unBiblical view of this theopneustia was introduced into the church's thought and life. It got in by way of Alexandria, where Philo, a contemporary of Jesus, had become

the theoretician of inspiration as far as the Old Testament is concerned. The early Christian apologists took over his views. They thought of inspiration as a formal process and an actual fact which had nothing particular to do with content. They commended the Scriptures to the intellectuals among the Greeks on the basis of fulfilment of prophecy, for instance. We call this the formal principle, represented in the days before Luther especially by William Occam and repudiated by Luther in his insistence that the Scriptures are inspired not because we know anything about the process, but because they testify to that which only the Holy Spirit can get men to see and say; namely, that Jesus is Christ the Lord.

held

This is not the view⁴ by the early apologists. They explained inspiration with the ancient pagan picture of ekstasis or mania, likening the human spirit to a musical instrument which begins to play as the divine pneuma touches it. In the case of Justin Martyr it is the zither; Athenagoras likens the human spirit to a flute and the Holy Spirit to a plektron. This is the view of inspiration Augustine took over and through him became normative for the middle ages. Even though Luther broke out of this system, tyrannized over by the formal principle, it soon got back into Protestantism including Lutheranism, alas! It is one of the ironies of history that the Gnesio-Lutheran Matthias Flacius, who wrote the first modern text on Hermeneutics, Clavis Scripturae, should have taken over the ancient Greek notion of inspiration as Calvin introduced it to Protestantism in his Institutes of 1543.

A possible explanation of this strange development might be that the Lutheran churches never followed through on their early confessional writings to formulate a doctrine of the Word. Possible it didn't seem necessary in the days of the Augsburg Confession, the Apology and the Formula to take up the question of the Scriptures. Nevertheless the emphasis of the Ansbacher Rathschlag and the Nuernberger Rathschlag (1524) is reflected in the Apology's insistence that one cannot understand the Scriptures without first having come to faith in Jesus Christ. For it should be noted that the earliest Lutheran confessional documents consistently speak of the Word of God as, first of all, being Jesus Christ; secondly, the preaching of the Gospel of Christ; thirdly, the written Scriptures. This is Luther's position, too. This precedence of sola fide is reflected in our own Synodical seal, where this principle is made basic to sola Scriptura and sola gratia.

Now, it was a treacherous development that Lutheran theology, instead of developing a doctrine concerning Scripture and its inspiration from Luther's teaching, took over without criticism the ancient Greek view of inspiration, especially that of Augustine as presented by Calvin. In fact, Flacius made this the hall mark of orthodoxy. And so we see the giants of the period of orthodoxy fighting Roman Catholic theologians not with a Lutheran view of the Scriptures but with Roman Catholic weapons. Small wonder they got backed into a corner in the matter of inspiration, finally resorting to the curious dodge that only the autographs were really inspired. This, by the way, is poor comfort; for we don't have the originals, not a single one. That kind of scripture is simply non-existent. (See Pieper I, 277)

In modern times the formal view of inspiration became articulate especially in Reformed fundamentalism. It is expressed most precisely in a series of twelve little volumes that some laymen got out originally, beginning with 1909, known as The Fundamentals, with the motto "To the Law and to the Testimony" (Is. 8,20). These pamphlets list five fundamentals: 1) belief in the Virgin Birth; 2) the vicarious atonement; 3) the resurrection; 4) the millenium; and, as the basis of all, the inerrancy of Scripture. This last point is the first in Fundamentalism. "We believe", it says, "in the Scripture of the Old and New Testament as the verbally inspired Word of God, inerrant in the original text, and as the highest and final authority for faith and life." It is this particular emphasis that has misled many Christians

into believing that Christian faith is belief in a book. That is how the Brief Statement is often interpreted.

This Statement taken out of its historical context is now made to mean that the first requirement is to believe a book. This inverts the Lutheran order, sola fide and then sola Scriptura, and flies in the face of the insistent emphasis of the Apology of the Augsburg Confession that in order to understand the Scriptures one must first know Christ. Possibly, it is necessary at this point to say that Dr. Pieper himself invariably started with Christology before discussing the subject of the Bible. In fact, in the printing of his Dogmatik volume 2 appeared before volume 1. This, I would suggest, is very significant for a proper understanding of any doctrine of the Bible.

Now, I mentioned at the outset that this whole matter would be considered from a pastoral point of view. The best way to do that is to point out that this ancient notion of inspiration, the formal principle, which got into the church by way of the Greek apologists, brings with it a theory of inerrancy that is quite misleading and cannot be sustained from the Scriptures themselves. Hollaz can serve as our example of this non-Biblical view of inerrancy. His argument - strictly rationalistic! goes like this:

1. Whatever proceeds immediately from God, the highest truth, ought to be perfectly true in the highest sense;
2. According to 2 Tim. 3, 16 the entire Scripture is theopneustos;
3. Therefore divine inspiration preserved the sacred amanuenses from every error.

(Exam. Theol. Acr. etc., Prol.III, qn. 18)

This is very good logic, but as poor theology as Calvin's conclusion that since some are predestined to eternal life, others must be predestined to damnation. And both are bad theology. Baier, whose Compendium, had a great deal of influence on our early decades as a Synod, argued that a Scriptures with discrepancies in it would be unworthy of the dignity of God. That's exactly what the Greeks used to say about the incarnation: it is unworthy of God to become man. But God did become incarnate; He did become one of us and shared our life and existence. Luther is most eloquent in his treatment of the Christmas story to show how completely the Christ became one of us even as a little child. So likewise we may say that surely God would not give us a Bible that shares in limitations of the authors' lives and times. We might wish the Scriptures to contain documents from which the glory of the Lord would shine forth. The fact is that God did not choose to do it that way.

In His grace God decided to condescend to our level, all the way. This is what John Chrysostom, and others after him, called sunkatabasis, a stooping down to our level. For let us make no mistake about it: the Scriptures are both fully divine and fully human. It is God's Word and man's word. One might say that it is God's Word just because it is the word of men who were prophets, apostles, evangelists, and wise men.

We must beware of docetism in the doctrine of Scripture just as we must avoid it when we discuss the person of Christ. Psalm 51 is no make-believe; it is a flesh-and-blood confession of sins from David's lips, just as our Lord's agonizing prayer in Gethsemane is no sacred pantomime, but a real human suffering. The Bible speaks the truth, but in human language. It narrates history, but with the literary means of that time, and not of ours.

And its authors remain within the world-view of their time, with all of the limitations that this involves. Included in these limitations are statements of history, where we occasionally find what seems to be discrepancies. For instance, there is no way of reconciling the two varying accounts of the number of exiles returning from Babylon that we have in Nehemiah and Ezra. There is no way of working out a consistent genealogy when you compare Matthew's series of ancestors of our Lord with what the Old Testament gives us. There is no way of being absolutely sure as to just what the superscription on the Cross was; each evangelist has a different reading. Each of the three Synoptics gives us a different wording for what the Father said at Jesus' baptism.

But let us take as our example for study a passage of which Luther uses the expression "error gravis". The passage we will consider is Acts 7, 2-4, the beginning of Stephen's speech to the Sanhedrin.

Before we look at this we must keep in mind that Jesus had promised His followers, "When they deliver you up, do not be anxious how you are to speak or what you are to say; for what you are to say will be given to you in that hour; for it is not you who speak, but the Spirit of your Father speaking through you." (Mt. 10, 19,20) I'm quoting this ahead of time so that the discrepancies in what Stephen says can not blithely be dismissed by saying, "But Luke is inerrant when he records exactly what Stephen said." This is what a few Roman Catholic exegetes have actually said, operating from an a priori view of inspiration that is not derived from what we actually find to be the case in Scripture.

Stephen was the first of the martyrs. The first one to be dragged before a council intent on destroying him. If ever the promise of the Spirit's presence was fulfilled it was in the instance of Stephen. Now see what he says under the influence of this Spirit:

"Brethren and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him. 'Depart from your land and from your kindred and go into the land which I will show you'. Then he departed from the land of the Chaldeans, and lived in Haran. And after his father died, God removed him from there into this land..."

Now compare this with the end of Genesis 11 and the beginning of Genesis 12. The Genesis account says nothing of a call that came to Abraham in Ur of the Chaldees. It is very specific in saying that Abram was called at Haran, after Terah and his whole family had moved there from Ur. And in case you say, "Well, there may have been a second call", I'll introduce you to the real conundrum. Stephen says that Abraham left Haran after his father died. Observe however, the information we have in Genesis. In Gen. 11, 26 we read, "When Terah had lived seventy years, he became the father of Abram, Nahor and Haran." In verse 4 of the next chapter it says that Abram "was 75 years old when he departed from Haran." But just a few verses before that we have the statement that Terah lived to be two hundred and five years old. Stephen says Abraham left Haran after his father died. According to the Genesis account Abram left when his father was 145 years of age. A little later Stephen says that 75 persons came down into Egypt with Pharaoh; our Hebrew Bible has the figure 70. In verse 16, just to complicate matters. Stephen has Jacob and all the patriarchs buried at Sychem. According to the Old Testament only Joseph was buried there; and Jacob was buried at Hebron. Furthermore, according to our old Testament, bought a burial site in the field of Machpelah from Ephron the Hittite. Stephen says he bought a burial place at Sychem from the Sons of Emmor.

Even Dr. Engelder is stumped by all this. He says so in The Scripture Cannot be Broken. But he adds that in the light of glory we'll understand all this. In the meantime we are to bow before the authority of Scripture, he suggests. That is very sound advice, and not only when there are discrepancies!

These discrepancies cannot be explained away on the theory of textual corruption. As a matter of fact from all the complicated textual studies that have been made of Acts 7, one solid conclusion can be drawn: it is just these difficult statements that are closest to the original and have the best textual support. The explanation can be found in the fact that Stephen, as we are expressly told, grew up as a Hellenist, with a Greek-Jewish background. And in the Greek tradition, as we know from Philo and Josephus, God's call came to Abram in Ur; and he left Haran after Terah had died. Moreover, the LXX has the figure 75 for the number of people that come to Egypt with Jacob. In other words, Stephen was speaking, under the influence of the Spirit, mind you, on the basis of the information he had on these historical points. When all is said and done, Luther says, "I'll take my stand with Moses here; he knew more about the subject."

This is a pastoral matter for you and me. You have sent girls and boys to college, secular institutions. Before long you noticed that they had become almost agnostic. Now, if you have ever taken the time to analyze the reason for this, you will have found that in many cases the faith of such young people was upset when some teacher called their attention to such discrepancies. He may have asked a simple question, like, "From what mountain did Jesus ascend into heaven?" Then, if the student said, "The Mount of Olives", the teacher might read the end of Matthew, which unmistakably suggests that he ascended from a mountain in Galilee.

What I'm trying to say is this: If you have built the faith of your confirmands on a theory of inspiration which does not take into full account what the Scriptures actually say, you have dealt unfairly with that child. This is what Dr. Sasse was referring to with the sentence I read near the beginning of this paper, "How many souls has the Church not harmed with such doctrines in a way that can never be made good again!"

For this reason it ought to be obvious that the word "inerrant" can be and usually is a very misleading term to use of the Scriptures. It is dangerous because it is a word that makes sense only in the light of a false view of inspiration -- one that got into the Church from ancient paganism and has been perpetuated by the Reformed-Fundamentalist tradition.

Now, in a way, I suppose, it would be much more interesting to have a book unmarred by human limitations, a book so unique in its formal aspect that it was obviously different from every other book. But it just doesn't happen to be that way. It is the material in the Scriptures that make them unique. That's what makes the Bible inspired: it says what can only be said "in the Spirit." It testifies to the Christ. Every last syllable of it does. That is verbal inspiration; and that is what makes it the Word of God. Being the Word of God, the Bible does not need any extra props to support it by way of theories of inspiration and inerrancy. It is quite able to take care of itself, if we will just let it speak.

I want to add here two formulations. One is Lutheran; the other is Reformed. One follows from the formal, the other from the material principle. It has been said, "The Scriptures are the Word of God, and as such they are inspired." That is Lutheran. The other formulation has it, "The Bible is inspired; therefore it is the Word of God." That is Reformed Fundamentalism. Between these two statements is a great gulf fixed. Unhappily the Brief Statement is usually interpreted in the light of the second and formal principle. That is why the whole question of the Scriptures, particularly its inerrancy, needs a great deal of airing before we commit ourselves to a final formulation.

In Lutheran theology, faith comes first. That is what distinguishes our doctrine of inspiration from that of the Jews, Jehovah's Witnesses, Mormons, and Seventh Day Adventists--all of whom accept the formal principle of inspiration. They believe in the Bible as an inerrant book--and are lost! Their faith is in a book and not in Him to whom all the prophets and apostles bear witness, our

Concordia

LUTHERAN



Seminary

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801 DE MUN AVE.
ST. LOUIS 5, MO.

ALFRED O. FUERBRINGER
PRESIDENT

February 11, 1980

To: The Clergy of The Lutheran Church--Missouri Synod

From: Alfred O. Fuerbringer

Professor Scharlemann's Statement

1. I have always accepted and believed in the verbal and plenary inspiration of Scripture. I do so now without mental reservation and/or equivocation of any kind.
2. I have never denied any doctrine of the inerrancy of Scripture. Instead, I have raised the question as to whether, in the light of the Biblical evidence available to all of us, "inerrancy" is really the word we want to use in defining the truth and the utter reliability of the Sacred Scriptures. To be specific, I have defended the following propositions:
 - a. "Inerrancy" is a word which in modern times has become associated with the scientific method of investigation and related to factual precision.

- b. In this modern sense it is, therefore, not synonymous with the Biblical concept of truth, which at times shows a strange in-difference to precision of fact.
- c. Being a concept foreign to the Biblical writers, "inerrancy" tends strongly to mislead people into expecting something of Scripture which it often does not show. Therefore, the term ought not to be used; or, if it must be used, it should be carefully defined.

3. Whatever I have written and said in this area has never had any other purpose than to drive my fellow clergymen and myself back into the Scriptures, especially the inspired texts (Hebrew and Greek).

Anything you may have read or heard to the effect that I have denied the doctrine of inerrancy is without foundation in fact. I am happy to make this statement because the many misstatements that have been made of late, orally and in print, on this matter have tended to destroy confidence in the institution which I serve by divine call.

Martin H. Scharlemann

THE SOUTHEASTERN DISTRICT

May 9-13, 1960

Also published in Confessional Lutheran

*We Continue to Trust Our
Seminaries' Faculties*

WHEREAS, The members of the faculties of our synodical institutions assume their office on the basis of a vow to uphold the teachings of the Holy Scriptures and the Lutheran Confessions, (Book of Concord, 1580); and

WHEREAS, This confessional subscription is in accord with the constitution of The Lutheran Church—Missouri Synod and the tradition of our church; and

WHEREAS, The members of the faculty of Concordia Seminary, St. Louis, in their theological discussions have in good faith indicated their continued compliance with their confessional vow; and

WHEREAS, Members of the faculty of Concordia Seminary have in the past been and in the present are accused of error in such a way as to impugn their motives in theological discussion and their integrity in maintaining their confessional vow; be it therefore

Resolved, That this convention express its confidence in the good faith and integrity of the faculty of Concordia Seminary as they profess continued adherence to the Holy Scriptures and the Lutheran Confessions; and be it further

Resolved, That we deplore all insinuations and accusations made against the members of the faculty which assume they do not seriously subscribe to the teachings of Holy Scripture and the Lutheran Confessions to which they are sworn; and be it further

Resolved, That the constituted authorities of Synod be strongly urged to continue their efforts to put an end to these scurrilous attacks and that, failing, they discipline the offending brethren according to the prescribed rules of the church and the Word of God.

(The above resolution, passed by the convention of the Southeastern District, was also sent to the faculty of Concordia Seminary, St. Louis.)

THE FAMILY BIBLE HOUR

of

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH

of Tremont

178th Street and Crotona Avenue, Bronx, New York

INVITES YOU TO ATTEND THE COURSE ON

HOW TO INTERPRET
THE BIBLE

Speaker: Professor Martin H. Scharlemann, Ph.D.

Professor of New Testament at Concordia Theological Seminary, St. Louis, Missouri

Director of the School of Graduate Studies, Concordia Seminary

Faculty Fellow at Union Theological Seminary, New York City

President of The Lutheran Academy for Scholarship

Colonel in the Air Force Reserve

Every Wednesday, Jan. 20th through Feb. 24th

Time 8 - 9 P.M.

THE FOLLOWING ARE A FEW OF THE QUESTIONS
WHICH DOCTOR SCHARLEMAN WILL DISCUSS:

THE TEXAS DISTRICT

April 18-22, 1960

WHEREAS, It is evident that Dr. Scharlemann's essay, "The Bible as Record, Witness, and Medium," does not present the historic position of the Lutheran Church—Missouri Synod on the doctrine of inspiration, specifically the term "inerrancy" of the Scriptures, that is, that they "contain no error or contradictions," and

WHEREAS, Documentary evidence is good evidence provided it is relevant and competent, and is admissible in any court of law or equity, much more so before the tribunal of the Church, where doctrines of the Scripture are at issue; therefore be it

Resolved, That our district, through its officials, repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture; and be it further

Resolved, That we urge the presidium of Synod and/or Board of Control of Concordia Seminary, St. Louis, immediately to suspend Dr. Scharlemann from the position of professor at our seminary, pending a thorough investigation by the proper authorities; and be it further

Resolved, That our district urge the presidium of Synod to continue instructing all the boards of control of our colleges and seminaries thoroughly to screen all faculties to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld; and be it further

Resolved, That our District President personally and through his assistants, the Vice-Presidents and Circuit Counselors, exercise the utmost vigilance with respect to doctrine and practice in our district, and where prima facie evidence of error or irregularities is discovered to take immediate action.

Not published in Lutheran
Witnessor Lutheran Layman

How can we find the Bible's hidden meanings?
Is all of the Bible God's Word?
How do we know that the Bible is God's Word?
What is the authority of the Bible in our Church?
How should the Bible affect our lives?
What is the Bible's central message?
What does the inspiration of the Bible mean to us?
What is the difference between revelation and inspiration?
Did the Church make the Bible?
Are all books of the Bible on the same level?
Why do we say that the Bible is one book?
Why do we have four Gospels instead of one?
Why is there one book in the Bible that never mentions God?

President Behnken's Letter

To all Pastors and Teachers of Synod
Dear Brethren in Christ:

You should have received these lines about a month sooner. I realize that pastors and teachers throughout Synod have been waiting for the information which this letter contains. Meetings, meetings, and more meetings prompt me to ask you to pardon me.

Dr. Martin H. Scharlemann, a member of our Seminary faculty in St. Louis, delivered two essays: "The Bible as Record, Witness and Medium of Revelation" (*sic*) and "Revelation and Inspiration." Dr. Scharlemann has told us repeatedly that he intended these essays to be of an exploratory nature only and were not to be construed as the last word on the subject under discussion.

However, the essays caused a great stir and disturbance in many hearts. Letters received clearly indicate that. Unfortunately, some resorted to all manner of attacks both orally and in print, as well as in so-called "open letters," without getting in touch with the essayist. Some of these attacks were directed even against the entire faculty, the Board of Control, and the *Praesidium* of Synod.

What are the facts? This matter has received proper attention, not in a legalistic but in a true evangelical manner. The executives and members of the faculty, the Seminary Board of Control, and the *Praesidium* of Synod have had thorough interviews with Dr. Scharlemann.

We herewith wish to report that we are grateful that Dr. Scharlemann, who stated, "As one feature of my exploratory essays, I made the suggestion that the term 'inerrancy' ought no longer to be used," has experienced a change of mind and heart. He assured us as well as the Board of Control: "From my correspondence, however, and from various discussions with pastoral conferences (notably on Easter Monday in St. Paul-Minneapolis), with the Seminary faculty, and with the *Praesidium*, I came to the conclusion that we must continue to use the word, because, among us, this term stands for the complete truthfulness and utter reliability of every word in Scripture. And I, for my person, want no part in any activity which would tend to destroy this view of the perfection and majesty of the Scriptures."

Dr. Scharlemann gave us also the following assurances: "I have at all times insisted on the verbal and plenary inspiration of Scripture. In fact, I have tried to point out that it is impossible to uphold and retain an ade-

quate view of the authority of the Bible without a dynamic doctrine of inspiration that applies to the Scriptures in all their parts. That is to say, I accept every word of Scripture as being fully inspired and therefore the word of God."

Furthermore, Dr. Scharlemann voluntarily assured us that he accepts the *Brief Statement*. He states: "I am fully aware of the fact that all of us teachers at synodical institutions have a very special responsibility to reflect the attitude and approach toward Scripture that is represented by this document. I have personally always accepted and believed the doctrinal content of the Brief Statement."

Brethren we are thankful that God led Dr. Scharlemann to speak as he did. We believe him. We feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ. Our prayer is that God may graciously bless him and all our professors with deep loyalty to Holy Scriptures and our Lutheran Confessions, with ever-increasing determination to train future workers in Christ's kingdom who will be faithful and conscientious in preserving the precious heritage which God graciously entrusted to our beloved Synod.

I sincerely hope that the above information may put an end to the disturbance and to the many attacks mentioned above, and that it may lead us all to thank God that His truth has prevailed and to pray more earnestly and more fervently for our colleges and seminaries, our professors and students. "The effectual fervent prayer of a righteous man availeth much."

Yours in Christ,
J. W. Behnken

A Repentant Scharlemann? A Word of Thanks

Ordinarily, a column of this kind should omit what is too personal. But we shall make an exception here. These past months have been a time of the most incredible personal vilification and abuse of this particular scribe. During this period many hundreds took out time to give assurance of their personal intercessions at the throne of grace. For these countless prayers and all other forms of encouragement my family joins me in saying, "Thank you! And God bless you!"

The Lutheran Chaplain
Summer, 1960

Assurances Given by

Seminary Professor
September 20, 1960

As a result of "thorough interviews" with Dr. Martin H. Scharlemann, Saint Louis seminary professor, says President John W. Behnken in a letter to the pastors and teachers of Synod, "we feel convinced that he will teach and defend the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ."

Noting that letters received by synodical officials have expressed much concern about certain expressions used by Dr. Scharlemann in two conference essays regarding the term "inerrancy" as applied to the Bible, Dr. Behnken's letter states: "This matter has received proper attention, not in a legalistic but in a truly evangelical manner."

Discussions of the essays, which Dr. Scharlemann describes as "intended to be of an exploratory nature only," in pastoral conferences, with the seminary faculty and Board of Control, and with the Praesidium of Synod, have led him to the conclusion "that we must continue to use the word [inerrancy], because among us this word stands for the complete truthfulness and utter reliability of every word in Scripture," the President's letter explains.

It also quotes Dr. Scharlemann as giving the assurance: "I have at all times insisted on the verbal and plenary inspiration of Scriptures. In fact, I have tried to point out that it is impossible to uphold and retain an adequate view of the authority of the Bible without a dynamic doctrine of inspiration that applies to Scriptures in all their parts. That is to say, I accept every word of Scripture as being fully inspired and therefore the word of God."

Synod's President also reports that Dr. Scharlemann gave a voluntary assurance concerning the *Brief Statement*: "I am fully aware of the fact that all of us teachers at synodical institutions have a very special responsibility to reflect the attitude and approach toward Scripture that is represented by this document. I have personally always accepted and believed the doctrinal content of the *Brief Statement*."

"I sincerely hope that the above information may put an end to the disturbance," writes Dr. Behnken in concluding the letter, with the added plea "to pray more earnestly and more fervently for our colleges and seminaries, our professors and students."

Dr. Scharlemann, who read a copy of the letter before its publication, "gave his wholehearted approval" to the statements cited, President Behnken told the WITNESS.

September, 1960

The Confessional Lutheran
Dr. Scharlemann Propagandizes His
Views at Detroit on June 8

On June 8 Dr. Martin H. Scharlemann of Concordia Seminary in St. Louis met with a group of pastors from the Detroit, Mich., area to present what he referred to as an extended note on Scripture, specifically Problems of Interpreting. The meeting was arranged by Pastor C. Brueggemann. Approximately 30 pastors were present, some of whom had merely come to hear at first hand Dr. Scharlemann's aberrations of which they were already convinced from his writings. Dr. Scharlemann is reported to have announced at this meeting that he had just finished speaking to pastors in St. Louis on this same subject and that when he had finished no one disagreed.

One of our Detroit brethren told us: "Es war schrecklich; the same old stuff." From the written report of a careful correspondent we have culled the following on the presentation of Dr. Scharlemann:

"While the Scriptures are not intended for history, there is a historical side to the Scriptures. Thus God reveals Himself in the petty, stumbling, bumbling historical events." Here, as an aside remark Dr. Scharlemann is reported to have mentioned his paper "God is One" which appeared in the *Lutheran Quarterly* (Aug., 1959). He is reported to have said that that paper was an attempt to look at this business and that he showed therein that what the Scriptures present is "an accumulative revelation."

The St. Louis professor made much of his contention that the term *theopneustos* (Greek for "God-breathed") is not the proper term for inspiration. "The term 'inspiration' as we use it arose in the second century," he is reported to have said, "and comes from a Greek-Jewish concept as conceived by Philo. If you insist on every word of Scripture being inspired in the sense that God revealed every word and that it is therefore inerrant you get into trouble." As an example Dr. Scharlemann referred to I Cor. 7, 25, saying: "Obviously God did not inspire these words since Paul clearly says he has no commandment of the Lord." Other alleged examples were adduced. "And the many discrepancies within Scripture prove an insurmountable difficulty for all who insist upon the inerrant inspiration of Scripture. . . . Paul often got himself all snarled up in his writings. Habakkuk 3 is full of grammatical errors. . . ." He also mentioned in the Gospel according to St. John, in reference to the trial of Christ before Caiaphas, an aorist translated (presumably from the Hebrew or Aramaic supposed to have been spoken during this trial, when rendered into the Greek of the New Testament) as a pluperfect and therefore an error in point of time.

"The fact of the matter is that the writers of Scripture were not concerned with truth as we understand it in this scientific age. It simply does not mean factual precision. When

Jesus said, 'I am the truth,' He meant that in Him God proved that He was faithful. It does not mean, 'I have the truth or I possess the truth.' It means God is faithful in keeping His promises."

"In my visits with pastors throughout Synod I have found that the word 'inerrancy' really means to them the holy awe and respect they have for the Scriptures and I can go along with that. If that is what 'inerrant' means to the clergy of Synod, then let's keep the word."

Referring to the first eleven chapters of Genesis and to the Creation account in particular, Dr. Scharlemann is reported to have said: "This is a literary gem. It is not necessarily true in a literal sense at all. If one takes it as literally and historically true, then again we run into difficulties. . . . The account is nothing more than a literary offering."

"The problem of our day is that the Lutheran Church must develop a doctrine of the Scriptures for contemporary times. The *Brief Statement* is a 19th century document answering 19th century problems in the 19th

century language. . . . My job as a professor on New Testament interpretation is to develop our understanding of the Bible for our time."

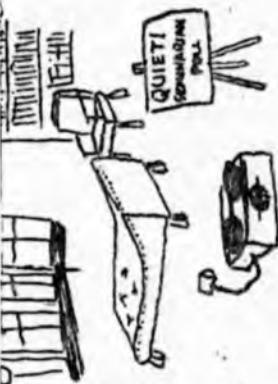
Answering the question of Scriptural authority, Dr. Scharlemann said: "For me Scripture has authority. Each one has to answer that problem himself." In reply to the question as to how we became branded as "Fundamentalists," his answer was simply that some of our leaders back in the 19th century arbitrarily classified ourselves as such in defense against the rise of scientific research, criticism, etc.

Our correspondent reports that "Interestingly, Dr. Scharlemann said the rumor about June 1 spread by a district president has been exaggerated; I had a meeting with the President and Vice-Presidents, and it was very lovely."

One of his local followers distributed copies of Dr. Scharlemann's essay on Revelation and Inspiration.

THE SEMINARIAN March, 1958 148 students polled—a group from each class. CAMPUS OPINION POLL

By John Heins



- T. 95 F. 2 1.—I favor the plan to build Luther Tower on our campus.
- 70 66 12 2.—The U. S. should give political recognition to Red China.
- 42 91 15 3.—There is a marked "Romanizing tendency" on our campus.
- 110 33 5 4.—The "immortality of the soul" is a sound, Biblical doctrine.
- 51 94 3 5.—I appreciate so-called modern, abstract art forms, e.g., by Picasso and Dali.
- 88 54 6 6.—"Ballroom" dancing should be permitted among Senior Walther Leaguers, if carefully supervised.
- 91 53 4 7.—Engagement is tantamount to marriage.
- 88 42 18 8.—"Labor" is more corrupt than "Management."
- 76 59 13 9.—Cigarette smoking is a significant factor in the cause of lung cancer.
- 29 118 1 10.—At the present time I am very uncertain about entering the parish or teaching ministry.
- 135 10 3 11.—A meeting of students from our five Synodical Conference seminaries would foster better understanding.
- 28 113 7 12.—Women should be given an equal vote with men at the voters' assembly in a local congregation.
- 27 121 13.—I listen to the Lutheran Hour with some degree of regularity.
- 92 48 8 14.—I would gladly accept a call to the foreign field.
- 127 14 7 15.—Billy Graham's evangelistic crusades are an effective means of spreading the Gospel.
- 92 30 26 16.—The casket should remain closed during a Christian funeral.
- 58 75 15 17.—The SEMINARIAN is contributing to my theological growth.
- 9 130 9 18.—Seminarians should be discouraged from making the sign of the cross during chapel worship.
- 81 60 7 19.—I would never vote for a Roman Catholic candidate for President of the U. S.
- 62 30 6 20.—There is no essential difference between the rites of ordination and installation.
- 115 21 12 21.—Evening chapel devotions on week-ends should be continued.

● The LUTHERAN WITNESS Report on the Scharlemann Case

The Sept. 20 issue of the *Lutheran Witness* contained a report on the Scharlemann Case. ("Behnken Letter Cites Assurances Given by Seminary Professor," p. 17.) While based on the Letter of Pres. Behnken of Aug. 22, 1960, to all pastors and teachers of the Missouri Synod, the *Lutheran Witness* does not quote the entire letter. From the manner in which the *Lutheran Witness* has reported things, one would never fully know what the situation within the Missouri Synod really is.

In a letter to the editor of the *Confessional Lutheran* (Aug. 31) Pres. Behnken made the request, "Should you wish to quote from the letter, I would ask you to be so kind as to quote it in its entirety." This was done in the October issue of the *Confessional Lutheran*, and would have been done without such a special request. For, members of our Church, as members of the royal priesthood in the kingdom of Christ, must at all times exercise their divinely bestowed and inalienable prerogative to judge doctrine, — always on the basis of Scripture, of course. Their judgment can, however, be no better than their information as to facts. It is the purpose of the *Confessional Lutheran*, therefore, to disseminate important facts in our day, and especially also such facts as are not being given our people in our official publications, to which they are entitled, and which they need to form a proper judgment as to just what is going on in our midst as regards doctrine. For this reason we suggested to Pres. Behnken that his request as regards quoting his letter of Aug. 22, 1960 might better be directed to the *Lutheran Witness*. (Cp. article in Nov. CL, "A Letter to Pres. Behnken concerning Publication Standards.")

Some other reactions to the *Lutheran Witness* article under discussion should be of interest to our readers. There here follows,

first of all, a letter written by Dr. Scharlemann himself to a reader of the *Confessional Lutheran*. We are publishing this letter without comment at this time, except to say that we have underlined the all-important words in it, "*what this means*." Just read his essays and you will see "*what this means*" (that the Bible is fully "the Word of God") when the professor says it! Notice that Dr. Scharlemann also continues to defend his essays.

Oct. 4, 1960

Dear — —

This is in reply to your letter of September 29. May I say, first of all, that any suggestion or implication on any one's part that I ever believed or held anything except that the Bible is fully the word of God is slanderous and libelous. I have always held this; and the essays I wrote set but to demonstrate *what this means* in its full sense.

Unfortunately, there is a great deal of malice and ignorance in our church; and these essays were misrepresented. It is apparent that this was done to you. The whole point of my essays was just this that the Bible, and it alone, is God's Word — not the Catechism, not the Brief Statement, but the Scriptures. And, of course, when you say that, some people get very upset and even malicious, because their own faith is sometimes built on something outside the Bible.

If it is the item in the *Lutheran Witness* that bothers you, then I would suggest that you write to the editor for whatever information you think he should have given. I can only say that the item is a very garbled version of what the facts actually are. And I suppose, that's why the item doesn't really make much sense. So why don't you write to Pastor Mueller, the editor? He wrote the item; I did not.

Sincerely,

Martin H. Scharlemann

Another letter here follows, written to the Editor of the *Lutheran Witness* by the Rev. Kurt Marquart, a pastor of the Texas District, which at its convention on April 18-22 in the presence of Pres. Behnken repudiated publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture and urged that the professor be immediately suspended from his position at our seminary, and that all faculties at our colleges and seminaries be thoroughly screened to determine whether or not the Scriptures and our Lutheran Confessions are being defended and upheld. The letter follows without further comment:

St. Matthew's Day, 1960

Dear Sir:

Your September 20 article "Behnken Letter Cites Assurances, etc." foists upon Synod's unsuspecting people an inexcusable mystification of the real, and rather clear, issues.

The Texas District, at its April Convention, resolved, on the basis of clear documentary evidence, to "repudiate publicly Dr. Scharlemann's attack upon the inerrancy of Holy Scripture." It will not do now to pretend that it's all a matter of using or not using a word, i.e. "inerrancy." Not the word, but the doctrine of inerrancy was attacked. Willingness (under pressure) to "use (how?) the word" proves exactly nothing, especially since Dr. Scharlemann's whole approach to Scripture is the neo-modernistic one, which, with Brunner and Baillie, denies that Scripture itself is divine revelation, and not merely a human witness to it. It is easy to see that this approach in principle destroys all real, objective, dogmatic truth, in favor of a churning and bubbling ("dynamic") porridge of vague and poetic ("christocentric") slogans purporting to be a "witness" to an enthusiastically conceived "revelation."

Under the circumstances, the further assurance that Dr. Scharlemann has "at all times" confessed the doctrine of Inspiration, has an effect precisely opposite to the one intended: It amounts to a defense of his previous denials, which are thus presented as being in harmony with Inspiration. But affirmation of Inspiration is incompatible with a negation of Inerrancy. The attempted combination is "a clumsy form of sophistry. It deals with an 'Inspiration' which is not real inspiration." (*Concordia Theological Monthly*, January 1939, p. 66.)

And Dr. Scharlemann has not always believed and accepted the doctrinal content of the Brief Statement, as he claims. For at San Francisco, for example, he fought vehemently and desperately against the binding force of the Brief Statement!

The indisputable evidence forces me to reject the Behnken letter as a settlement. I hope that many others will do likewise.

Not published in Luth.Wit.

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LUTHERAN



Seminary
FOUNDED 1839

801 DE MUN AVE.
St. Louis 5, Mo.

DEPARTMENT OF NEW TESTAMENT INTERPRETATION

14 November 1960

Mr. Jerome L. Becker,
Truman, Minnesota.

Dear Mr. Becker:-

Just a few words in reply to your letter dated November 3, 1960.
It came this morning.

I've tried to make myself as clear as possible in our correspondence.
It may be useful to summarize here:

1. My essays do not contain false doctrine. For any one to say so is to misrepresent the facts. I've given you a partial list of the people who have studied them; and they are being used right now be at least two conferences I know of.
2. The commotion you refer to was caused by the misrepresentations and distortions of the Confessional Lutheran and kindred spirits. When the Praesidium of Synod examined my papers and the various derogatory remarks made about them, the allegations of false doctrine proved to be wrong.
3. I have never taught otherwise than I do now. I do not know anything about taking something back, since my essays were exploratory in nature. The article in the Lutheran Witness is misleading just on that score. That's why it leaves much to be desired and has been confusing to many people just because it does not give the whole picture. I know of no commotion caused by anything said in the Twin Cities. In fact, I have presented them a good many times, and there was, as a rule, rather general satisfaction: Atlantic District; Western District; St. Louis Pastoral Conference; Detroit; St. Paul. Pastor Janzow of Cisco, Texas, was given the assignment of reporting on my paper for the Texas District; and his report was favorable.

In short, I am at a loss to figure out precisely what your concern is, unless it be the shortage of facts in the Lutheran Witness article. I would agree that what it says is quite puzzling for any reader not familiar with some of the items just mentioned.

Sincerely,

Martin H. Siedemann

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REV. FREDERIC NIEDNER, D.D.
SECRETARY, BOARD OF CONTROL
609 NORTH SIXTH STREET
ST. CHARLES, MISSOURI

801 DE MUN AVE.
St. Louis 5, Mo.

St. Charles, Missouri
October 6, 1960

Mr. Harry Vogt
St. James, Minnesota

Dear Mr. Vogt,

Your letter came to me a few minutes ago and I shall hasten to answer.

I want to assure you that Dr. Martin Scharlemann has been teaching at the seminary exactly what the Lutheran Church-Missouri Synod has always taught, namely that the Holy Scriptures are the inspired word of God.

"All the fuss in the synod" has been caused by another matter. Some time ago Dr. Scharlemann was invited to say something at a large meeting in Northern Illinois about what we believe about the Bible. Instead of repeating again what he has always taught at the seminary, which everybody knows, he did something else. He read an "exploratory" paper.

I will tell you what this means. In the course of time many people have had different ideas about the Bible. They believed the Bible to be God's Word, but they have wondered whether we must in all cases take the words just exactly as it is written; for instance, in the story of Pentecost it says that 3000 people were baptized, and does that mean that somebody counted them and that there were exactly 3000 and not 2999, or may we believe that it means about 3000? What difference would it make to us? And there are a number of incidents like that in the Bible. So Dr. Scharlemann asked the people to "explore" with him and to see what people were thinking about such things, and whether they were right or wrong. The whole matter has made our people look into the Bibles more than ever before and that is a good thing. After the "exploring" we know now what our people think about such questions, and Dr. Scharlemann will continue to teach at the seminary that the Bible is God's Word.

I am glad about your concern for the teaching at our seminary and I hope that I have helped you to understand this situation better.

Sincerely yours,

Frederic Niedner

BRIEF STUDIES

A STATEMENT ON THE FORM AND FUNCTION OF THE HOLY SCRIPTURES

In the course of the past two years the faculty of Concordia Seminary, St. Louis, has studied the theology of the Word on the basis of the Scriptures and the Lutheran Confessions. The following statement was adopted by the faculty April 26, 1960, as an expression of its position on the form and function of the Holy Scriptures.

Since the study of the sacred Word and its function in the church is the continual obligation of the church, we are making available this expression of our convictions in the hope that it will adequately communicate our profound sense of obedience to the Scriptures and lead others to study, ponder, and appreciate this gift of God.

Please address comments and suggestions to:

THE FACULTY OF CONCORDIA SEMINARY
c/o PRES. A. O. FUERBRINGER
801 De Mun Avenue
St. Louis 5, Missouri

Additional copies may be obtained from Concordia Seminary.

I. The Origin and Nature of the Scriptures

1. The Scriptures are given by divine inspiration according to both content and word. They are the result of a miraculous act of God and as such are the Holy Scriptures.

2. The authors of the Scriptures are witnesses and vessels of God's revelation. Chosen and inspired by the Spirit of God as His instruments, they record what God said and did in and through the historical events as they present them. In their words God discloses Himself as the Judge and Deliverer of man. He makes known His will for man in Jesus Christ, in whose death and resurrection this revelation has its center. These human inspired words give men knowledge of the mind and work of God and are the media through which the Holy Spirit creates faith in Christ, turns men from darkness to light

and from death to life, and thus moves them to submit to the will of God.

3. The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable. Their truthfulness, their infallibility as the only rule of faith and practice, and their reliability are incontrovertible. There is no human or secular criterion by which their truthfulness, their infallibility as the only rule of faith and practice, and their reliability can be measured and made evident. This truthfulness, this infallibility as the only rule of faith and practice, and this reliability is known and can be asserted only in faith; those who believe the Scriptures, trust them, and rely on them are not put to shame, for the Scriptures neither go astray nor lead astray.

II. The Function of the Scriptures in the Church

1. God Himself has spoken in the inspired words of the Scriptures, and it is God Himself who speaks to men today when this message in its various forms (preaching, Baptism, Sacrament of the Altar, Power of the Keys, mutual conversation and consolation of brethren) is proclaimed in and by the church. Hence the Scriptures are both the source of the church's dogmas and the norm according to which all teachers and all the things that they teach are to be evaluated. They are reliable because they are the authoritative Word of God. In controversies, therefore, they alone are the final court of appeal and decision.

2. Lutherans declare their allegiance to the Holy Scriptures by subscribing to "the Lutheran Symbols as a true exposition of the Scriptures." Hereby they confess themselves to be in the succession of the church which

remained loyal and obedient to the prophetic and apostolic Scriptures.

III. The Interpretation of the Scriptures

1. The above considerations will provide the proper basis for (a) the interpreter's attitude toward the content of the Scriptures — God's revelation of Himself in His dealings with His people for the salvation of all men through His Son Jesus Christ and God's action through the salvation by Jesus Christ by which He brings men to Himself and moves them to live His life; (b) the interpreter's attitude toward the form of the Scriptures as a divinely inspired revelation given by the Spirit of God through human beings speaking in terms and forms of their historical environment.

2. It is possible for the interpreter so to center his attention on the form of Scripture that he loses sight of its unique nature as revelation and its unique purpose as proclamation of God's judgment in the Law and of His grace in the Gospel. It is possible also that he so focuses upon the content of the Scriptures that the historically conditioned form is disregarded and either the way is opened for unwarranted and skeptical judgments upon the Scriptures or the interpreter fails to utilize the historical, human, and formal aspects of the Scriptures as the vehicle of revelation. The form and content of the Scriptures may be differentiated conceptually but may never be divorced. They constitute an indissoluble whole.

3. If the interpreter by constant, dedicated, and prayerful study involves himself in the thought world of the Scriptures, he will be able to deal with form and content as an organic whole. He will be dealing with the Scriptures not as a *Scriptura mortua* but as the living Word of the living God in which God is continually active to make known and accomplish His will. The interpreter's life under the Scriptures as a living Word of God will be the life of one who has by

Baptism died to sin and lives to God, a life of fellowship with Christ and all who are His, a life of repentance and faith, constantly created anew and sustained by the hearing of the Gospel and by participation in the Holy Communion.

4. The attitude of the Christian interpreter, who desires to employ the best tools available to uncover the exact meaning of words and passages of the Scriptures, must always be one of humility and awe for the unique authority of Scripture as the Word of God. In the use of any method of interpretation the Christian interpreter will be cautious lest he set himself up as an authority over Scripture, fail to do justice to the data of Scripture, or in any way distort or discredit the witness of Scripture. When he finds it impossible to explain to his satisfaction difficulties which he meets, he will reverently let them stand, remembering that in this life we know only "in part."

5. God is given all glory and honor when the Scriptures are accepted, interpreted, and obeyed as His word, His revelation, as wholly reliable, and as able to accomplish their purpose.

This is done among us when we use the Scriptures according to God's purposes to admonish and edify our fellow Christians, and to preach the Good News of Jesus Christ to the multiplying numbers of non-Christians in this last time before Jesus Christ returns.

THE CHRISTOLOGY AND SOTERIOLOGY OF KARL BARTH

(A Review *)

The form of this study will be to offer rather disconnected impressions and comments on Barth's *Church Dogmatics*, Vol. IV, 2, which deals with the doctrine of the person of Christ and the subject of soteriology.

* Karl Barth, *Church Dogmatics* (Edinburgh: T. & T. Clark, 1958). Vol. IV, 2. 867 pages. Cloth. 50s.

American Lutheran

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Editorial Associates
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CONTRIBUTORS: MRS. W. A. BAEPFLER JOHN BAUMGAERTNER CARL W. BERNER JOHN W. BOEHNE ROBERT W. BERTRAM WILLIAM A. BUEGE AUGUST BRUSTAT THOMAS COATES ERNEST DREWS	A. E. FESER E. J. FRIEDRICH ERNEST J. GALLMEYER HERMAN W. GOCKEL RONALD G. GOERSS RICHARD GRAVESMILL WM. H. HILLMER KENNETH HOFFMANN ALFRED P. KLAUSLER	THEODORE J. KLEINHANS RICHARD KOENIG DETLEY A. KRAFT JUSTUS P. KRETZMANN MARTIN KRETZMANN NORMAN D. KRETZMANN HERBERT LINDEMANN RICHARD H. LUECKE F. DEAN LUEKING MARTIN E. MARTY	EDWARD C. MAY ROBERT K. MENZEL THEODORE MOELLER R. C. MURLY J. F. E. NICKELSHURG JAROSLAV PELIKAN HENRY F. RESSMEYER RUDOLPH P. F. RESSMEYER RALPH RICHMAN MILTON RUDNICK	CLEMONCE SABOURIN WAYNE SAFFEN ROSS P. SCHREER HOWARD J. SCHROENFELDT ARNOLD SOELDNER NORMAN TENNIE OTTO TREISS WALDO J. WERNING ANDREW WEYERMANN HENRY F. WIND
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DECEMBER, 1960

No. 12

EDITORIALS

The St. Louis Faculty Statement on Holy Scripture

THE long-awaited statement of the Faculty of Concordia Seminary, St. Louis, Missouri, on "The Form and Function of the Holy Scriptures" is now available. Many of our clergy readers will have seen it in the October issue of *Concordia Theological Monthly*. For the benefit of the rest of our readers, notably our lay readers, we are republishing the statement in this issue of the AMERICAN LUTHERAN. If you have not read it, do so today!

Frankly, we think that this is an excellent statement.

First of all, we like its conservatism and its catholicity. Those whom partisan propaganda had misled into fearing that the faculty of our senior theological seminary had in some inexplicable fashion become dishonestly unfaithful to the promises that each member made at the time of his installation—promises that bound each one as absolutely to the Holy Scriptures and the Lutheran Symbols as every one of our pastors is bound at the time of his Ordination—should now be relieved. The statement, to which every single member of the instructor staff, regardless of academic rank, has formally committed himself, is irrefutable evidence that the St. Louis faculty holds tenaciously to the divine inspiration of the Holy Scriptures according to both content and word. The Holy Scriptures are the result of a miraculous act of God, the statement asserts, and the authors of the Holy Scriptures are the witnesses and vessels of God's revelation, instruments of the Spirit of God, Who Himself has spoken through them. The Holy Scriptures are the source of the Church's dogmas and the norm by which her teachers and their teachings are to be evaluated; they are wholly reliable and authoritative. These, we submit, are not the words of men who are seeking to

undermine the historic doctrine of the Sacred Scriptures as the Church has taught it from the days of the earliest Fathers.

Second, we like the contemporaneity of the statement. It is obviously written by men who live and work in the second half of the twentieth century and who are keenly aware of the modern antitheses to the Church's ancient faith in the Holy Scriptures as the revelation of God. There is no wasted motion shadow-boxing with the dated issues of 1890 and 1930. The problems that this statement confronts are those posed by Biblical research and theological reflection in this present year of Our Lord—the era which faces the consequences of the revival of Biblical theology throughout the Church, the new Roman Catholic interest in the Sacred Scriptures and their message, the new phases of historical criticism, the new directions of Formgeschichte and of textual study, the renewed interest in the Fathers of the Church, a generation of vast lexicographical and archaeological research, the finds at Nag Hammadi in Egypt and in the caves of Qumran, the new preoccupation with the problems of hermeneutics, the concern about the doctrine of the Church and the question of authority. We find this awareness of the contemporary situation notably in the third section of the statement, on the interpretation of the Sacred Scriptures, with its stress on the action of the Holy Spirit imparting revelation through human beings speaking in the terms and forms of their historical environment, and the necessity that is laid on the interpreter of using the historical, human and formal aspects of the Sacred Scriptures as the vehicle of revelation, even while he deals with the form and content of the Sacred Scriptures as an indissoluble whole.

Third, we like the commendable carefulness of the statement. The familiar terms "inerrant" and "infallible" occur, as we suppose they inevitably had to. But this time we are not referred to a source of our own devising to

discover what these terms mean. "The Scriptures express what God wants them to say and accomplish what God wants them to do," the statement affirms. "In this sense and in the fulfillment of this function, they are inerrant, infallible and wholly reliable." In the same paragraph, the term "inerrancy" is replaced—and thereby further interpreted—in another sentence by the positive term "truthfulness," while the significance of infallibility is seen to be focused on the role of the Scriptures as "the only rule of faith and practice," which is precisely the place where the Ordination promise puts the accent.

Fourth, we like the awareness of the statement that in the Holy Scriptures we face a great mystery. The statement makes no effort to try to rationalize this mystery and very properly calls upon every interpreter to approach the Scriptures with awe and humility. The truthfulness of the Sacred Scriptures, their infallibility as the only rule of faith and practice and their reliability are correctly described as incontrovertible, but, the statement insists, there is no human or secular criterion that can measure or make evident these qualities. These qualities are something that we can affirm only in the obedience of faith, just as we can understand them only when we live our lives as interpreters of the Scriptures under the Scriptures as a living Word of God, when we have died to sin and live to God, when we live in fellowship with Christ and with all who are His, when we are constantly being created anew and sustained by the hearing of the Gospel and by participation in the Holy Communion. These are new and welcome emphases in a document of this kind!

Fifth, we are impressed by the churchliness of the document. We regard ourselves, the statement asserts, as being in the succession of the Church which has remained loyal and obedient to the prophetic and apostolic Scriptures, and it is in the Church—in preaching, in Holy Baptism, in the Holy Communion, in the Power of the Keys, and in the mutual conversation and consolation of Christian brethren—that God speaks to men today when the Church proclaims the message of the Sacred Scriptures.

Finally, we are grateful for the ecumenical and missionary tone of the statement. The life of the interpreter of the Scriptures is to be lived in conscious fellowship with Christ and with "all who are His." We are to use the Sacred Scriptures to "admonish and edify our fellow-Christians" (note, not only our fellow-Lutherans!) and then "to preach the Good News of Jesus Christ to the multiplying numbers of non-Christians."

With this statement, we feel, the St. Louis Faculty has begun to reassert something of the leadership that the Church expects of it. It has produced a statement that is important not only as a declaration of its members' own conviction, but also and more importantly, as a manifesto around which our whole Church can rally. Beyond that, we believe that it will encourage and fortify theologians and lay Christians alike throughout the Lutheran Church and throughout the *Oikumene* and will thus help to make that contribution to mid-twentieth-century Christian theology and faith that we Lutherans are by our history uniquely qualified to make—to bring the whole Church to a new appreciation of the meaning

of the divine revelation in the Holy Scriptures for the total life and witness of God's holy community on earth.

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● St. Louis Seminary Faculty Adopts a Position of Its Own on Holy Scripture

The faculty of Concordia Seminary in St. Louis has adopted a *position of its own on Holy Scripture* radically different from that of the Missouri Synod as confessed e.g. in the Brief Statement of its Doctrinal Position. The faculty statement is the "studied" product of two years of deliberations during which one of its members, Dr. Martin H. Scharlemann, appeared before various pastoral conferences in an effort to condition them for fundamental doctrinal change.

The faculty pronunciamento, which appeared under the title "A Statement on the Form and Function of the Holy Scriptures," will no doubt prove unintelligible to our congregations and to uninitiated pastors. Modernism's denials can find shelter within it. To single out this one example, as to the extent of Scriptural inerrancy it is said: "In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable." (Our emphasis.) In which sense, and in the fulfillment of which function? This is the question. The immediately preceding words, with which the paragraph under discussion begins, and to which the this in "this sense" and "this function" refers, reads simply: "The Scriptures express what God wants them to say and accomplish what

God wants them to do." We suggest that anyone who may want to see this matter pursued further, do so for himself.

To such a theological conglomeration as the faculty Statement consists of we oppose the simple statement of faith, that *the Scriptures as such are divine truth revealed for the purposes or function stated in II Tim. 3, 14-17*, and, if anything more should seem necessary, as a witness of our corporate confession of faith, we refer to what is solemnly documented as the Missouri Synod's confession as to Scripture in its Brief Statement of its Doctrinal Position. (Par. 1-3.)

It has been revealed that the faculty statement was adopted as an expression of "its position" on the form and function of Holy Scripture already on April 26, 1960. However, it was not published until early October (in the *Concordia Theological Monthly*) at the end of the district convention season. During the convention season, district presidents were asked "to hold all judgment in abeyance" as regards action concerning the known teaching of Dr. Scharlemann. Publication of the faculty statement was preceded by a letter of the President to the Missouri Synod (Aug. 22, 1960) to all pastors and teachers, in which an official imprimatur was put on Dr. Scharlemann's teaching, and in which the plea was made to retain him as a professor at our seminary, at which young men are prepared for the Christian ministry in our Church, in the expectation that his teaching would prove to be a teaching and defense of "the position which our Synod has ever held about the divine inspiration, the infallibility and inerrancy and the unquestionable authority of Holy Writ."

The St. Louis faculty Statement on Scripture, copies of which may be obtained on request from Pres. A. O. Fuerbringer (801 De Mun Avenue, St. Louis 5, Mo.), has deepened the great gulf that seems to have become fixed between the faculty and the rightful heirs of the Scriptural heritage of our founding fathers. It has widened the cleavage between the faculty and Synod as such. For, the first great object of the Missouri Synod has been documented in its Articles of Incorporation (IIa) as follows: "To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and remain true to the Book of Concord of the year 1580 as a true exhibition of sound Christian doctrine." (Our emphasis.) The *sound Christian doctrine* concerning the nature of Holy Scripture which is exhibited in the Book of Concord of 1580 by the Lutheran Church is: that Scripture as such is

the revealed Word of God (Formula of Concord, Trigl. Edit., p. 1081:52; often elsewhere); *that the words of Holy Scripture are to be identified as words of the Holy Spirit* (Apology IV:108; Trigl. Edit., p. 153; also elsewhere); that "the Word of God cannot err" (*Large Catechism*, Trigl. Edit., p. 747:3). The sound Christian doctrine concerning one of the functions or uses of the Scriptures which is clearly exhibited in the Lutheran Church's Book of Concord of 1580 is as follows: "All Scripture, given by inspiration of God, is to serve, not for cherishing security and impenitence, but for reproof," etc., II Tim. 3, 16; "for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, I Tim. 3; II Tim. 3, 16; Tit. 1,9." (Pp. 1067:12; 855:14.)

There are indeed those who object to such a use of Holy Scripture as "legalism." But this is the case only because they do not understand the proper distinction between Law and Gospel, the proper use of the two, and the power of the Holy Spirit working through the Word when Law and Gospel are properly used side by side. Indeed, such objectors understand neither how to preserve the Law in its proper use nor the Gospel in its purity. And they certainly do not remain true to the "true exhibition of sound Christian doctrine" in the Lutheran Church's Book of Concord of 1580. For the sound Christian doctrine here exhibited is as follows: "St. Paul says, *All Scripture given by inspiration of God is profitable for doctrine, for reproof, etc.*, and to reprove is the peculiar office of the Law. Therefore, as often as believers stumble, they are reproved by the Holy Spirit from the Law, and by the same Spirit are raised up and comforted again with the preaching of the Holy Gospel . . . when a man is born anew by the Spirit of God, and liberated from the Law, that is, freed from this driver, and is led by the Spirit of Christ, he lives according to the immutable will of God comprised in the Law, and so far as he is born anew, does everything from a free, cheerful spirit; and these are called not properly works of the Law [legalism], but works and fruits of the Spirit." (P. 967.)

In its Constitution, the Missouri Synod has guaranteed us, as its first object, "The conservation and promotion of the unity of the true faith (Eph. 4, 3-6; I Cor. 1, 10) and a united defense against schism and sectarianism (Rom. 16, 17)"; and it has guaranteed "The protection of pastors, teachers, and con-

gregations in the performance of their duties and the maintenance of their rights." (Art. III — Objects: 1. 8.)

Fellow Missourians, rise up and insist that your constitutional guarantee be honored and made good today. Bring this matter before your congregation, your conference. Write the

President of Synod and insist that your officials who have been elected to serve you in this capacity repel and rid our fellowship of the invasion by Modernism that has debilitated our St. Louis seminary and that now threatens to take over our whole Church!

SEMINARIAN

A Student Journal of Theological Opinion and Discussion

Concordia Theological Seminary, St. Louis, Mo.

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No. 3

Contents . . .

Theme: Church At Worship

Devotional	Keith Wessel Klockau.....	2
Editorials		4
A Blueprint for Your Catholic Parish.....	Rev. Berthold von Schenk.....	7
Why I Make the Sign of the Cross.....	Ed Thress.....	13
Easter Hope.....	Prof. Gilbert A. Thiele.....	15
Revolution in Protestant Worship.....	Dick Neuhaus.....	22
How to Make Private Confession.....	Paul Wildgrube.....	27
When Selecting a Vestment.....	Prof. Arthur Carl Piepkorn.....	29
Window Toward the Quad.....	Prof. R. R. Caemmerer.....	36
"Present Your Bodies . . ."	Marty Neeb.....	38
Symposium: The Preaching of Billy Graham.....	Messrs. Hecht, Edge, Lapp Schulze, Besalski, and Joeckel.....	42
Art	Richard R. Caemmerer, Jr.....	48
Early Christian Worship.....	Rev. Arthur Carl Kreinheder.....	49
Exegesis: The Royal Priesthood.....	John Elliott.....	53
Campus Opinion Poll.....	John Heins.....	58
The Religious Music of Brahms.....	Keith Wessel Klockau.....	60
How to Make the Liturgy Meaningful.....	Paul Wagner.....	64
Our Profs' Advice on Commentaries.....	Carl Berner and Hal Rast.....	66
Dialogue		68
Book Reviews.....	Lou Oetting.....	70
QUI ETES-VOUS?		72

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EASTER HOPE:

Resurrection of the Body or Immortality of the Soul?

By Professor Gilbert A. Thiele

This article is a selection of those parts, requested by the SEMINARIAN, of a 13,000 word essay read by the writer to pastors, to date, of two districts of the Lutheran Church—Missouri Synod. The complete outline, article and bibliography are available through the writer. At a number of points in this presentation for our student publication summaries of the omitted portions are supplied in small print.

The intervention of death, this phenomenon, which is also a noumenon, into our individual lives is frequent and shattering. It brings with it practical problems, and theological, religious, philosophical, and psychological questions.

Reductions in infant and maternity morality rates have not brought these particular American scandals to an end. Improvements in life expectancy at the other end of the line have made an indefinite postponement of death possible, have not achieved its permanent elimination. Passages about death and related matters in the Bible could be collated, and the aggregate would be as applicable to us as to the generation in which they were written.

Therefore, as seriously as we take our whole work and life as pastors, as a Church, as members of the living Body of Christ, so seriously we ought also to speak, first as dying men to dying men, but also as men with hope, to a generation that, like any generation, past or future, is hopeless without the hope that God gives. We do not preach a "realized eschatology," that is, a doctrine of the last things that sees everything accomplished in the here and now or in past

and present history. We preach, rather, an eschatology that is based on a completed redemption that points to a salvation that is not yet fulfilled. This salvation can not and will not be fulfilled until our Lord returns in glory, might, and judgment, until all things are ultimately returned unto the Father, from Whom they came in the first place.

What then does the Holy Scripture teach and what should the Church preach, proclaim, teach, and inculcate into the hearts of her children concerning death and, far more important, about resurrection and the immortality of the soul?

DEATH

To this day the Platonic, idealistic, that is to say, rationalistic view of death is common in the Western world. This idea may be summarized: Man is made up of two component parts, the mortal body and the immortal soul. The body is material, the soul is immaterial. The body is, by its very nature as material, evil, perishable, expendable. The individuality of a man is entirely in the soul, which is immaterial; therefore, spiritual and good. Death is both, an event—you die—and a state—the body is dead, stays dead, the best thing that can happen to anything material. But the soul, the personality, the mind, if you will, with its virtue of any and every kind, is imperishable. This is so-called philosophical dichotomy.

Now when a man dies, it is obvious that the soul, the immaterial, the life-principle, is released, while the body

heads for annihilation. The body is really a prison; and it was a punishment for the soul originally to have had to enter this prison. Consequently, death is release—something wonderful, something to be desired. There are all kinds of undercurrents and overtones in the identification of all reality with mind, reason, thought, or idea that are related to Oriental views of the absorption of the soul into the great Oversoul. The released soul is freed like a reprieved prisoner to exist somewhere in Hades, in the realm of the dead; there perhaps to improve, perhaps to appear again (metempsychoses). The ultimate and most desirable end is to be free, disembodied, and immortal. The whole emphasis is on survival after death in a state with more or less individual identity retained, but totally divorced, and forever to remain so, from the body which was once its agent and companion.

It is not to be wondered at that such a concept is attractive. It has in it an element of faith in a philosophical conclusion, not a revealed truth, that is almost completely removed from the reality of sin and responsibility for its commission. It materializes the soul.

The conversations and monologs of Socrates, as reported by Plato in the *Apology* and especially, the *Phaedo*, are looked upon as both the source and the ideal from which Platonic and Neo-Platonic views, and I am sorry to say, some Augustinian refinements, proceeded; the stress over and over again how wonderful it is to die, how comforting, how joyous. Why? Because then one can be away from the evil body, and live on and on, pure and ever purer, toward an end that is never clearly defined. Death is the greatest blessing since it is released: it is not looked upon as an evil in any sense of the word, including the Biblical.

What a tragedy that this perversion, understandable and explicable from the Socratic view and the Platonic presup-

position, but unpardonable as either the first or the last word for Christians, has become part of the sum and substance of much theology known to us! When we so speak: You have an immortal soul which Christ died to save; and when you die your soul(s) goes to God and to heaven. Is that not comforting?—when we so speak, we are essentially speaking the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Freemasonry, of the worst of all early-Church opposition, Gnosticism, and of Docetism. We are now speaking with John Haynes Holmes (*The Affirmation of Immortality*, 1947). Do we so speak?

What is to stop us, if we grant the Platonic presupposition of the destruction or annihilation of the material body or the view that a man's body is just prison and that the "person" is really not body, soul, and whatever else is mentioned as composing him, but only soul—I say—what is to stop us from going all the way to an all-absorbing Oversoul (Emerson), to Nirvana? What is to stop us from dismissing the necessity and wonder of a resurrection of man as just so much sanctified materialism? Death and whatever follows it should be differently appraised by Christians.

At this point in the longer version of this paper follow two sections; one on the Old Testament view of death as inevitable, punitive, and final, and a second on the New Testament view of death as inevitable, as punishment or rather as a perverse reward, and as final but not as ultimate. Except for the changes wrought through the great event of the death of Christ and His subsequent resurrection, death is still looked upon as final in the New Testament, but no longer in quite the sense of the Old Testament. Judgment is linked with death. Death cuts off the chance for repentance. Death is no deliverance from a sad earthly existence, but it is a deliverance—for the unregenerate, that is—into the hands of the tormentors, without chance for escape. It is still the finality of a wrong decision not made at all, with no chance to alter the case.

DEATH AND IMMORTALITY— IS THERE A CHOICE?

We think it is consequently fair to say, to put it very bluntly, that when a man dies he is dead. The Bible when examined in its length and breadth knows of no disembodied condition in which man lives, temporarily, and certainly not permanently; it knows of neither a temporary nor permanent human immortality as such. Man, as the Genesis account seems to indicate, may have been created originally to live forever, as he was or even more ennobled than he was; but certainly since his defection he is a *Todeskandidat* (goner). Neither bodily nor psychic dichotomy and consequently neither a separate bodily nor psychic immortality are taught in the Scriptures.

Attention to a number of important words in both covenants of our Bible will indicate this. When we are told that man became a "living soul," this simply means, he became alive. This should not be interpreted differently, in a Greek sense, that he became, or came into possession of, an immortal soul. We are not saying anything novel, but something often overlooked when we say that the Old Testament does not state the superiority of man over the brute creation as a matter of the type of *nephesh* he possesses. There are other distinctions, but this is not one. There are two particularly illuminating passages that indicate that this flesh, in which *nephesh* lives (man is a unit) is mortal as is the life which it contains and with which it is inextricably linked.

The Job passage (19:26ff.) in all probability does not refer to resurrection or even immortality since it appeals to a vindicator other than God to protect Job against God; and thus he is so certain that such a vindicator will come, even though he is stripped and stands in skinless flesh! The other portion is Psalm 73:23-26, which ends: "Though my flesh and my heart should have been exhausted, rock of my heart, yet God is my portion forever." Flesh here is *she'er*, joined

to *lebab*, the heart, to indicate the very core of the poet's being which is tormented by the sight of the wicked's prosperity and the devout man's ill fortune. But he looks for eventual change here and not to some time after death. The mortality of flesh and *nephesh*, which we should not really translate soul at all, is clearly and unbrokenly carried through the entire Old Testament.

Misunderstanding came in the LXX, when *nephesh*, was translated *psyche*, a "loaded" word. The things that were said in Greek thought and philosophy about the *psyche* were then said about the *nephesh*; and thus, somehow, the Jews were said to believe, like the Greeks, in an immortal soul.

However, the New Testament Scriptures, written, as far as we know, by Hebrews, are careful to use *psyche* in the sense of *nephesh*, meaning man's life; or in a more advanced sense, his moral sense, his thoughts, his emotions, his intellectual and physical life. We would probably call it man's personality. But these, also in the New Testament, are never considered to be permanent, or divinely oriented by nature. Natural man, in the famous passage about his unreceptiveness to divine things, is the *anthropos psychikoos*. We shall see later how important it is to remember that the man who is related to God is the man who thinks 'pneumatically,' not 'psychically.'

The over-all New Testament word for that which dies and is dead is *sarx*. This extremely rich word, covering carnality and all mortality, speaks precisely of that which is mortal and doomed. The life of the *sarx* is always bios, the biological life of man which is linked to his joint *sarx* and *psyche*. We can find no proof, if the resurrection is not brought in, that man lives at all after death, provisionally, or eternally.

But man has a body, *soma*, which is afflicted by certain features of the *sarx*, is carnal so to speak, but which is inhabited in the new man by the *pneuma*.

In other words, a 'pneumatic' person, a spiritual body that is the temple of the Pneuma Hagion. As we shall see, the *sarx* is never to be resurrected, rather to be put off permanently; and so the *nephesh* has a similar fate; *bios* never returns. But by virtue of the Pneuma, a new life called *Zoe* enters man's *soma*, and behold he is a new man. He is still in, though not of the flesh; but even now he is in the process of putting that off so that his *soma*, inhabited by the *pneuma*, has *zoe*. In either case, the 'sarcic' man with a *psyche* and a *bios*, or the 'somatic' man with the *pneuma* and a *zoe* is—one. You cannot dichotomize, trichotomize, or atomize. Man is a unity. The reflection of the Trinity of God may be in man's being male and female, a matter entirely separate from our present discussion; but his unicity is a reflection of the unicity of God. You cannot slice man up and have this part of him going here and another there and perhaps a third or fourth going there. Regenerate or unregenerate, he is man one and entire. And so will his eternity be that of man as a unit—no soul-immortality and flesh mortality, or *pneuma* bliss and *soma* oblivion. This is all possible for us to read in the New Testament and to talk about because of the death of Jesus Christ and His resurrection.

A considerable portion of the original presentations here deals with the death and Resurrection of Jesus Christ as events treated in the Gospels, in apostolic and post-apostolic and patristic writings: The denial of the resurrection of Jesus Christ in "modernistic theology" of all ages is then attacked. The following, closing material is taken from the third major portion of the paper.

THE RESURRECTION ON THE "LAST DAY"

Let us return once more to the idea of immortality, of whatever kind. Is there no kind of immortality of man of which we may speak in the Church? Perhaps. Certainly we can speak of the immortality of God Who is truly the only immortal. Is it not better, more in conformity with

the New Testament, to confine ourselves to its terms and say, resurrection and everlasting life? We can safely say, that through the promised end-time resurrection of the dead, man is given a new life in the body that will never cease. He is, if you will, immortal from then on, totally immortal. But since he has obviously been mortal before that, we had better avoid the absolutism of the syllable "im-" and simply say that the mortal man who has died is raised to the new life and deathless existence from then on.



This then leads us to speak of the so-called intermediate state, one of the most troublesome things in the eschatological language and preaching of the Church. It is obvious that in the eternity in which God lives there is no such thing as an intermediate state. We arrive at this problem and at the term when we look at things from man's view-point. We would, in short, like to know "Where are our dead?"

The question is natural, although it is probably not fully legitimate as a question of the believer. The New Testament

speaks of the dead as "with Christ," with God, under the altar. We cannot use the apocalyptic language of the Johannine revelation to prove anything, for there we have a description of things as though taking place in time, yet clearly follow upon the resurrection. Therefore we suggest that it is comforting, and as full a statement of where and how the dead are, to say:

They are with God. Obviously they are not with God as total people, for their bodies are here. And since their "soul" is not "they," they can not possibly be with God or Christ as they will be after the resurrection. To say that they are "in heaven" may be a good metaphor, but it sounds very much as though they need nothing better than they already have, and as though they have gone through some revivification already, or are in a state of permanent bliss without resurrection. In that case, the great event of the resurrection is an anti-climax, and not the great event which it obviously is.

Spiritualism and spiritism and pietistic optimism concerning the beloved dead knowing about us, taking interest in us after death, and even their accessibility to our prayers must be ruled out.

The resurrection on the last day,—what will it be?

The phrase *resurrectio carnis* or *anastasis sarkos* is not New Testamental. Among whatever gains there are in our own Church in the transition from the German to the American language, it is a disadvantage that the majority of our people no longer say "auferstehung des Fleisches," but "the resurrection of the body." Actually, the resurrection of the flesh, to my knowledge, is a phrase that has never been used in the English confession of the Creed. It has always been either "of the body" in the Apostles' Creed, or "the resurrection of the dead," in the Nicene Creed. As far as evidence goes, the idea of the resurrection of the "flesh" first occurred in 1 Clem. 26:3, where in a quote of Job 19 the derma

(skin) is blandly changed to *sarx*.

We are correct then in saying that the resurrection on the last day is the resurrection of the bodies of the dead, even as the resurrection of Jesus was the resurrection of the dead body of Jesus. In other words, *soma* without *sarx*, *zoe* not *bios*, *pneuma* but not *psyche* are involved.

A great deal of trouble and error and unnecessary difficulty will be avoided by a correct teaching of the resurrection. It is really out of place and entirely outside of the competence of either a theologian or a scientist to speak about the chemical, atomic, geographical reconstitution of the flesh of the person who has died. If it is indeed to be that, sarcic and psychic, or even primarily that, then where does the deathlessness of man in the resurrection come? No doubt we will be recognizable, if that is of any value and comfort. But the hope of the resurrection is that we will be ourselves in a new way, not in this vale of tears, but before the throne of God. Will there be some sort of mass peregrination to the throne of God, out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal? We do not know. Important is this: We will be before the throne of God and of the Lamb.

The resurrection is a great collective, creative event by the same Spirit who once hovered above the deep. Resurrection is the continuation of the process of creation of a divinely ordered but then everlastingly reconstituted humanity that, as far as we now can tell, will take place. No way must be left open for the carnality of a millennialism at its grossest and cheapest level. Further, very little can be said with precision about the nature of resurrection bodies. People like to ask questions about this. Our means of learning, reason and senses, or even imagination and some form of mystic contemplation, cannot produce even the shadow of the picture of what it shall be like not to be mortal.

Yet, there is enough said in the New Testament to enable us to say this, that we have here and now a possession of life everlasting; the same life everlasting which will be ours in heaven. As both Cullmann and Kantonen point out, this can be said only in a proleptic sense, in hope. By faith and love we are surely said to be united now with God our Father, our Savior, through the Spirit. This life, our avenue to eventual victory over the last foe, death, is in part the participation of that victory. Numerous outbursts of Paul about Christ living in Him, about our life being hidden with God, about rising from baptism to live the new life, are sufficiently clear indications that the knowledge that heaven is our home, a knowledge held now, is true; and it helps us to fix our affections on things above. Dedicated as we are to serve here, we are nevertheless tending to a better place. We live in hope, as though we were there, and yet, knowing that we are here, we do our task aware that what has begun here will never end. This is the hope we should hold out to dying people, yes, to all people, so that when the moment comes, they know that death for the Christian is very much in the nature of an interlude, or even a prelude to a life that will never have a postlude.

The great series of statements in the New Testament about the Body of Christ offer us still another magnificent concept: that the believer, the child of God, is incorporated in and with Jesus Christ, now and forever.

CONCLUSION

The current emphasis in theological and religious thinking and writing on eschatology and particularly the resurrection, both Jesus' and ours, can do much to help us to a better understanding and a clearer faith on this most vital of all Biblical verities. The touchstone of Biblical belief as distinguished from both non-Biblical belief, and a belief that in the Christian community deflects the true accents of the Bible, is the faith in the

resurrection. Oddly enough, even the Cross gets a certain vital interpretation by the so-called "modernist." But he can never gulp hard enough to swallow the resurrection, without acknowledging the absolute uniqueness of the Savior, and, from this center, ranging out into a conviction on all other Biblical truth. This is the ultimate watershed, in our day, between error and truth, between heresy and Biblical teaching. For a good Christology must ultimately rest on the Resurrection.

Of what use, further, is a soteriology, which does not take into serious account eschatology as including the resurrection? In the life of the Church the Risen Christ, bearing the wounds that came from the Cross, is decisive. Let us not be deceived. We can probably not picture an empty grave in the way we can picture the crucifixion. But the EMPTY cross is the true indication that we believe in a LIVING, RISEN Christ. We share the crucifix even with those who have limited or even little use for Christ. But the entire problem of intercession, of hope, of prayer, of missions, centers in and finds its reason and solution in the historically attested but only spiritually attainable and believable truth that Christ lives because He rose from the dead.

As much, then, as we revere the Cross and its purpose, it is also true that the highest honor we can pay the Crucified One is to say "He lives!" The Living Christ is to us that one who on and in His Cross conquered just that force which brought death into our world and life, namely, sin. Cross and Tomb are inextricably bound up. The "Crucifixus" finds its glorious fulfillment in the "Resurrexit" and "Vivit!" Resurrection is really re-creation, the remaking of the creature, and its elevation from its fallen state to a state even higher than that of the man who had not yet fallen. "Cosmic" is the only word that fully embraces all the meaning of the resurrection of Jesus. Although it took place at a certain

"Kairos," it changes the "chronos," the "time" that binds, hampers, and ages us, into eternity, where there is no change or aging any more.

So we close with the Bible's first words, "In the Beginning God," and conjoin to them the Bible's closing words: "Even so come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

ONE WHO BELIEVES in the "Immortality of the soul" shows thereby that he is not a Christian. As Justin says: "If you have fallen in with some who are called Christians . . . and who say that there is no resurrection of the dead, but that their souls, when they die, are taken to heaven; do not imagine that they are Christians."

—Anders Nygren
AGAPE AND EROS

GOD CANNOT BE inferred in anything—in nature, say, as its author, or in history as its master, or in the subject as the self that is thought in it. Something else is not "given" and God elicited from it; but God is the Being that is directly, most nearly, and lastingly, over against us, that may properly only be addressed, not expressed.

—Martin Buber,

This "Correction involves no retraction."
CheckConf. Luth. **SPECIAL NOTICE** **Seminarian**
quotations from I. The article in the March, 1958, **Seminarian**, "Easter Hope: The Resurrection of the Body or the Immortality of the Soul," should have been entitled "The Resurrection of the Body and the Immortality of the Soul."
faculty essay. II. The article, because of its abbreviated form, did not fully express the author's concern for adequate emphasis on the correct teaching of the Sacred Scriptures regarding the Resurrection of the Body and the Immortality of the Soul as opposed to philosophical aberrations.
Faculty essay delivered on May 1, 1958. Faculty essay contains more false doctrine than published **Seminarian** article. The author of the article affirms his conviction that an existence survives temporal death, and that Christians at their departure are immediately with Christ. The article is to be understood in this light.

arresting of the already ongoing process, under God, could change this course of events.

Are you ready to lend a hand in such an evangelical undertaking? Or are you possibly going to wait and stand by until you have to hear the cry: Too little and too late! when and if you finally should get ready to do something about it?

Now is the time for all good men to come to the help of their synod!

P.H.B.

● Professor Thiele's Denial of the Immortality of the Soul and His "Resurrection" Doctrine

Among the most grievous errors to make their appearance within the Missouri Synod up to the present time are errors contained in a recent paper by Prof. Gilbert Thiele of St. Louis on "The Resurrection of the Body and the Immortality of the Soul." The paper clearly reflects Modernism and its processes of reasoning and of dealing with Scripture with respect to both of these doctrines. In this respect it rivals the essay by Conrad Coyner which does not find the Doctrine of Christ's Descent into Hell in Scripture, but derives it from heathen mythology. (Pastor Coyner's essay received express faculty approval at Concordia Seminary, St. Louis, and has subsequently been defended by our highest officialdom.)

Professor Thiele received his doctor's degree from the University of Basel in Switzerland in 1954 and has since 1955 been on the faculty of Concordia Seminary, where he teaches Historical Theology. The paper referred to was prepared for the Pastoral Conference of the English District of the Lutheran Church—Missouri Synod, meeting at Concordia Teacher's College, River Forest, Ill., and presented there on June 13, 1957. It was later presented at the Pastoral Conference of the northern and western section of the Michigan District, meeting at Camp Arcadia, on Sept. 13, 1957. A summary of it appeared in the March, 1958, *Seminarian*. The same issue of the *Seminarian* published a Campus Opinion Poll of 148 students (a group from each class, taken during class time, with faculty permission). 33 of these students labeled as false the statement that "The immortality of the soul is a sound, Biblical doctrine." 5 had no opinion; 110 still considered the statement true. On May 1, 1958, Prof. Thiele's paper was read at the meeting of the Presidium of the Lutheran Church—Missouri

Synod and the Faculty Senate of Concordia Seminary in St. Louis. The May, 1958, *Seminarian* contained a "Special Notice" (p. 8) reading as follows: "1. The article in the March, 1958, *Seminarian* 'Easter Hope: The Resurrection of the Body or the Immortality of the Soul,' should have been entitled 'The Resurrection of the Body and the Immortality of the Soul.' 2. The article, because of its abbreviated form, did not fully express the author's concern for adequate emphasis on the correct teaching of the Sacred Scriptures regarding the Resurrection of the Body and the Immortality of the Soul as opposed to philosophical aberrations. The author of the article affirms his conviction that an existence survives temporal death, and that Christians at their departure are immediately with Christ. The article is to be understood in this light." Whether the article be entitled one or the other way as indicated above makes little if any difference. That the author expresses the conviction that "an existence survives" temporal death (in the case of Christians) — a statement which any Modernist would subscribe — no intelligent reader of the abbreviated article in the *Seminarian* could possibly have failed to understand. But neither could the fact that the author's conviction regarding the Immortality of the Soul and the Resurrection of the Body are not those of our historic Christian faith escape any intelligent reader who is at all familiar with the language and the terminology with which the paper operates. The author's "concern for adequate emphasis on the correct teaching of the Sacred Scriptures" is something different from a concern for what Scripture actually does teach with regard to these subjects. It in itself represents one of the many modernistic philosophical aberrations in this field, which of course necessarily differs from others. That fact appears even more clearly and fully in the complete paper than it does in the abbreviated article; and in this respect the latter can therefore be said to be at least somewhat inadequate for fullest critical examination, though not for the rejection that the paper demands. Copies of the paper are obtainable at the author's address.

Dr. Thiele's basic assumption is to be found in the following statements (p. 13): "Man is a unit." "You cannot slice him up [dichotomy] and have this part of him going there and another there." "Regenerate or unregenerate, he is one man and entire, with or without Christ. And so will his eternity be that of a man as a unit, no soul-immortality,

and flesh-mortality, or pneuma [spirit-soul] bliss and soma [body] oblivion." All of this despite clear Biblical passages like Eccl. 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return [for judgment] to God who gave it."

On the basis of such denial of Biblical truth, Dr. Thiele says (p. 5) that a "perversion," which he labels a tragedy, "has become part of the sum and substance of much theology known to us. When we so speak: You have an immortal soul, for which Christ died, to save it, and when we die, our soul(s) go to God and to heaven. Is that not comforting? — When we so speak, we are speaking by adaptation the language of Plato, of Lessing, of the English and Continental Enlightenment thinkers, of Masonry, of the worst of all Early-Church heresies, Gnosticism, of Docetism, we are speaking with John Haynes Holmes (The Affirmation of Immortality, 1947)."

Under "Death—the Old Testament View," Dr. Thiele says: "The burden of texts coming into question here, and the almost common consent of Old Testament scholars today [which is pretty much equivalent to saying: of Modernism—PHB], is that the immortality of the soul or person and the resurrection were, alike, not known or, at least, certainly not current or important. It was, after all, a time of provisional covenanting and not even of that measure of completion which the New Testament offers. At most, we can say that what there is in the Old Testament of a belief in personal survival is very un-Greek, and also very inarticulate." (P. 7.)

Widening his assertion, Dr. Thiele says, under the heading "Death or Immortality: Is there a choice?" (p. 10f): "The Bible, in its length and breadth, knows of no disembodied condition in which man lives, temporarily, and certainly not permanently, knows, therefore, neither a temporary or permanent human immortality as such."

What of the classic passage in Job (19, 26) concerning the resurrection? Dr. Thiele says: "The Job passage in all probability does not refer to resurrection or even to immortality, since he appeals to a vindicator other than God to protect him against God, and he is certain that such a vindicator will come, even though he is stripped, so that he stands in skinless flesh!" (P. 11.) Ps. 73, 23-26, the last part of which the author translates "Though my flesh and my heart should have been exhausted, rock of my heart, yet God is my portion forever," receives similar treat-

ment, so that like the great Job passage, it no longer stands in the author's way: The poet "looks for eventual change here, and not at some time after death." (P. 11.)

In concluding this part of his paper (Death), Dr. Thiele says (p. 12): "We can not find proof if the resurrection is not brought in that man lives at all after death, provisionally or eternally." We must add, already here, that Dr. Thiele's peculiar view of "resurrection," besides involving denial of immortality of the soul, leaves no room for the resurrection of the unjust, which is so clearly taught for instance in the words of our Lord, John 5, 29.

But just what is Dr. Thiele's view of a "resurrection" (limited to the just)? Suffice it to say that it is full of confusion, contradiction, and oddities; and that it is centered in the peculiar statement that the new man (in this present life) becomes "a spiritual body."

We shall let Prof. Thiele speak for himself, excerpting from his paper its most important passages towards setting forth his own peculiar view of a "resurrection."

"Man has a body, [Greek:], soma, which is afflicted by certain features of the sarx [the Greek word for flesh, having various meanings in Holy Scripture, according to its context], is carnal, so to speak, but is inhabited in the new man by the pneuma [a Greek word, according to its context meaning spirit, among other things, and as such equivalent also to the human soul, but not in Dr. Thiele's usage]. He becomes, in other words, a pneumatic person, a spiritual body [Note Dr. Thiele's change from "person" to "body"] that is the temple of the Pneuma Hagion [the Holy Spirit]. As we shall see, the sarx is never to be resurrected, rather to be put off permanently, and so the nephesh has a similar fate. [The Hebrew word *nephesh* means spirit or soul, through which the body lives; so, e.g., in the passage: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2, 7. But Dr. Thiele says that this word should not be translated "soul" at all. "We would probably translate it his personality. . . . never considered to be inherently permanent." "The mortality of flesh and soul, or nephesh, which we should not translate soul at all, is clearly and unbrokenly carried through the entire Old Testament." Etc.] Bios [Greek for "life;" in its Biblical usage, of life as it is lived here, whence our word "biography," as over against the Greek word *Zoe*, which

in Bible usage refers to life in the nobler sense of the word, and thus to spiritual and eternal life] never returns. But by virtue of the Pneuma a new life, called Zoe, enters man, enters his soma, and behold he is a new man. He is still 'of the flesh,' but even now he is in the process of putting that off, so that his soma, inhabited by the pneuma, has zoe. [Note this: the *soma* has zoe; the *body* has life in the nobler, higher sense of the word!] In either case, the *sarcic* man with a *psyche* [Greek: soul] and a *bios*, or the *somatic* man with the *pneuma* and a *zoe* is—one. You can not dichotomize, trichotomize [divide into two parts, or three parts], or atomize. Hebrew or New Testament, Old Testament or Christian, man is a unit. The reflection of the Trinity may well reside in his being made male and female, a matter entirely separate from our present discussion, but his unicity is a reflection, if you will, of the unicity of God. You cannot slice him up and have this part of him going there and another there and perhaps a third or fourth going there. Regenerate or unregenerate, he is man one and entire, with or without Christ. And so will his eternity be that of man as a unit, no soul-immortality, and flesh-mortality, or *pneuma* bliss and *soma* oblivion." (P. 12-13.)

Concerning the Resurrection of Christ, Dr. Thiele says (p. 18): "It is clear that this was not the resurrection of 'the flesh,' but of the body. If it were, indeed, the flesh, exactly and only as it had died, it would not only have the wounds, the features of the dead Christ, brought to life, but would be subject to another death, as were Jairus' daughter and Lazarus, and the anonymous Nainite. Besides, the limitations particularly of space would still be operative also for Him." Note that Dr. Thiele here leaves out of account the *glorification* of Christ, which the dead bodies of individuals restored to earthly life by Christ had not yet experienced.

Referring to the demythologization technique identified with the theology of Rudolph Bultmann as "the most famous denial in the last twenty years" (it should really be regarded as infamous), Dr. Thiele says (p. 24): "Unfortunately there is just enough truth in what he has been saying since 1941 to make us listen. For Bultmann denies, as he should, immortality of a partial human being, viz., the soul without anything else."

Under the Resurrection on the 'Last Day' Dr. Thiele says (p. 25): "Man is given a new life in the body, that will never cease. He is, if you will, immortal from then on, totally

immortal. But since he has obviously been mortal before that, we had better avoid the absolutism of the syllable 'im' and simply say that the mortal man that has died is raised to the new life and a deathless existence from then on." "We are correct, then, in saying that the resurrection on the last day is the resurrection of the bodies of the dead, even as the Resurrection of Jesus was the resurrection of the dead body of Jesus. In other words, soma without sarx, not bios but zoe, pneuma but not psyche are involved." (P. 27). "When the *sarcic* element is brought in, or even when the *somatic* element is overstressed, the way is too easily opened for the carnality of millennialism at its grossest and cheapest level." (P. 28.)

Suffice it to say that, aside from other considerations, Dr. Thiele seems to hold the Neo-Lutheran view (which is to say the view of Lutheran Modernists) that the germ of a resurrection "body" is created in believers here and now, which can in some sense be said to be "raised up." What he teaches is in any case not historic Christian faith. "Will there be some sort of mass peregrination to the throne of God," he asks, "out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal?" His answer: "Is not this too fanciful to bother us, really?" (P. 28.)

Our Lord has said (John 5, 28-29): "The hour is coming in the which all that are in the graves shall hear His Voice, and shall come forth." And when the Apostle says of the body of the blessed dead "It is sown a natural body; it is raised a spiritual body" (I Cor. 15, 44), he does not say that the blessed are to be spirits (*pneuma*) according to their body. The resurrection body will be spiritual as to its quality, not as to its substance, according to which it will still be a body, the identical body which it was here, but glorified. Christ "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3, 21.) "This corruptible must put on incorruption," I Cor. 15, 53.

We still believe what Job proclaimed as his great hope and what Christendom sounds forth as the sublime theme of its most magnificent Easter hymns: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19, 25-27.)

"Has Man a Soul," Adelaide
Henry Hamann

104

THE AUSTRALASIAN THEOLOGICAL REVIEW December, 1958

Lutheran Publishing House, 70 Pirie St.

The *Confessional Lutheran* of September, 1958, contains an article dealing with an essay read by Dr. Gilbert Thiele, of Concordia Seminary, St. Louis, before a pastoral conference (or conferences). Dr. Thiele's paper discusses the same subject that is treated by Dr. Rex. The similarity of thought is most striking. It is abundantly clear that they derived their theology from the same source or sources. According to the journal mentioned, Dr. Thiele declared (p. 92):

You cannot dichotomize, trichotomize, or atomize. Hebrew or New Testament, Old Testament or Christian, man is a unit . . . You cannot slice him up and have this part of him going there and another there and perhaps a third or fourth going there.

Let it be said in passing that confident assertion is not proof, and that one's case is not bolstered up by offhand and somewhat contemptuous references to the position of another. As to the matter itself, Dr. Thiele quite obviously touches hands with Dr. Rex, if indeed he is not more plainspoken. He disavows both dichotomy (the tenet that man consists of body and soul) and trichotomy (the tenet that man consists of body, soul, and spirit). Since man is not to be "dichotomized", and since man self-evidently has a body—should we say, Is a body?—the soul is ruled out. Strictly speaking, there is no soul. Man has no soul. What is called "soul" or "mind" is but the working of the brain and the nervous system: thinking, feeling, willing, consciousness, memory, etc. etc. etc. If "I" think, desire, feel, remember, that which really does the trick are the higher centres of nervous system and brain. This is philosophical or ontological materialism; in the final analysis only matter—only the body—exists. That was the teaching of the Sadducees of old, who denied not only the resurrection, but also the existence of angels and of spirit (Acts 23: 8). About the best that Dr. Thiele can do is to fall back upon Spinoza: Man is both *res extensa* and *res cogitans*; the mind is the thinking body; the body, the extended and visible mind.

But do not both Dr. Thiele and Dr. Rex teach the resurrection of the dead? Yes—in a way. But the statements of the former seem to rule out the resurrection of the unjust and reprobate; and he asks, with scarcely concealed levity: "Will there be some sort of mass peregrination to the throne of God out of the depths of the sea, out of the innumerable graves, catacombs, crypts, urns, and other places of disposal? Is not this too fanciful to bother us, really?" (I.e., p. 92). There are other extraordinary features perceptible in Dr. Thiele's opinions about the resurrection. However, an examination of these views lies beyond the immediate purpose of this paper. Besides, our source reproduces Dr. Thiele's essay only in fragmentary form.

Strangely similar are the views propounded by Dr. Rex. He, too, seems to limit the resurrection to "the man in Christ." His general approach to the question may be gauged from the following:

December, 1958 THE AUSTRALASIAN THEOLOGICAL REVIEW

105

The belief in the resurrection of the body commits us to the idea that this will take place "at the end" or on "the Last Day", and it further implies an "intermediate state" which the dead occupy until the *parousia*. Cullmann is prepared to accept both corollaries . . . and yet, as he himself informs us, a great number of his readers have been dissatisfied with his conclusions. Why? Because they found it hard to accept the notion of an interim state. And we might add, the notion of a "last day" in time on which our Lord will return to judge the living and the dead has become equally unacceptable to the majority of contemporary Christians (p. 73).

I feel it is at this point that we must set in, if we can no longer honestly accept the belief in the resurrection of the body in a literal sense and if, at the same time, we are not satisfied with a demythologized version of that belief which virtually amounts to an annihilation of the belief in a hereafter altogether (p. 77).

What is gained by the exegetical result for our attempt to state the biblical hope in the hereafter in such a manner that it can honestly be accepted by modern man? First, it removes the awkward notion of an interim state; secondly, it enables us to dispense with the idea of a "last day" in time as the date of resurrection; and thirdly, by removing the scene of resurrection from the here to the hereafter at the hour of death it allows us to leave behind the naive picture of the tombs yielding their dead, etc., on the last day (p. 78).

In order to come to some sort of realization of what the hereafter may hold for him, Dr. Rex has found nothing so helpful, he tells us, as—Sartre, the French exponent of existential philosophy, in his "analysis of the human situation":

Fastening on the observation that man is a "consciousness", he comes to the conclusion that in the human situation the law of identity does not apply. In this respect, the human being is radically different from the world of objects. I am not identical with myself in the same way in which a tree is a tree, or a cat a cat. There runs a fissure right through my being which keeps me forever from myself . . . To use Sartre's existential jargon: "Human reality is a perpetual surpassing toward a coincidence with itself which is never given." In other words, throughout our whole life we are chasing after our self without ever getting hold of it . . . I think this straining after the sensation of identity is quite fundamental in man, but it is denied us here. Could it be that one purpose of the life hereafter were to take us to that experience of identity? . . . God knows us now, and our identity is established in his knowledge of us; on the other side of death we too shall come to know our identity, for when we shall know him as he is we shall also know ourselves as we are, that is, as we are by the grace of God; redeemed in his love (p. 80 f.).

Our readers need not be told that the author is groping amidst philosophico-religious speculations that are leading him away from true Christian faith and from genuine Christian hope.

Certain matters in this section may seem to be not strictly germane to the subject. They have been included to show that not all who indignantly repudiate the teaching of the immortality of the soul as "Greek philosophy" or "Platonism" are actuated by pious zeal and the desire to vindicate the full and pure Biblical truth.

The Community Church on Hudson Avenue

[CORNER STOCKTON PLACE]

Englewood, N. J.



JOHN H. LUDLUM, JR., Ph.D., Minister
420 Valley View Road
Englewood, New Jersey
LO 9-5020, Parsonage
LO 8-9711, Study

THE REFORMED CHURCH IN AMERICA
Serving Jesus Christ in
Englewood and Tenafly

- 51 -

March 21, 1961.

Dear Sir:-

When you asked me (in your letter of February 2) for a "brief critique" of "A Statement on the Form and Function of the Holy Scriptures", I dashed off a reply to you. Then, when you told me that you intended to reproduce and distribute it, I wanted to amplify parts of it and go over it carefully. Nothing essential has been changed. Here it is.

Because of its nature, "A Statement on the Form and Function of the Holy Scriptures" ought to be studied by means of a series of questions. That is to say, you ought to formulate a set of questions based upon and embodying competent knowledge of what is currently going on in the scholarly world. I know that this may appear to be a disadvantage in some respects. It is an unavoidable one, however, for the "Statement" consists of a series of general propositions or directions. Proponents of very different, and even of diametrically opposed positions might well claim that the "Statement's" formulations cover and sanction their views. So that, even if we might prefer to find that every proposition or direction was clear and unequivocal and capable of being taken up and discussed at once, it is necessary in the present case to ask first what each proposition means or may mean. Nevertheless, this exigency really gives a great advantage to anyone. For being forced to ask questions gives him the initiative. He is free to frame question after question by means of which the issues may be defined and isolated. Every question can be of such a nature that, in asking it, you are assuming nothing. You are only asking for information. Moreover, you can ask the question in such a way that whoever wishes to do so may deny that any such thing, or any such possibility, as you ask about lies hidden in the form of words the "Statement" has employed. That is, any faculty member can say: "No!" or, "No, sir!" or, "Not at all!" Could anything be easier for anyone to do than this would be?

Now obviously, we are not yet living on the moon, but are still on earth. Therefore, the "Statement" must bear some relation to events upon this planet. So that, even if we could only guess at what ideas were in the writers' heads and were at issue in the conflict which gave rise to the "Statement", we could hardly fail to hit the mark by trying out various questions based on what every one knows is going on in the theological world. You, indeed, have amassed materials which,

that I say only the least, would permit anyone to guess very intelligently. But in any case the number of possible guesses is relatively limited by the concrete historical setting in which we live. Thus, one guess or another can scarcely fail to be correct.

My personal way of developing a critique will be to use as a clue parts of a evaluation of the "Statement" contained in an editorial appearing in the American Lutheran (December, 1960, Vol. xliii, No. 12). There one finds this interesting statement:

"Second, we like the contemporaneity of the statement. It is obviously written by men who live and work in the second half of the twentieth century and who are keenly aware of the modern antitheses to the Church's ancient faith in the Holy Scriptures as the revelation of God... The problems that this statement confronts are those posed by Biblical research and theological reflection in this present year of Our Lord - the era which faces the consequences of the revival of Biblical theology ...the new phases of historical criticism, the new directions of Formgeschichte and of textual study... the new preoccupation with the problems of hermeneutics, the concern about the doctrine of the Church and the question of authority. We find this awareness of the contemporary situation notably in the third section of the statement, on the interpretation of the Sacred Scriptures, with its stress on the action of the Holy Spirit imparting revelation through human beings speaking in the terms and forms of their historical environment, and the necessity that is laid on the interpreter of using the historical, human and formal aspects of the Sacred Scriptures as the vehicle of revelation..."

What the editorial tells us is amazing! For it claims that the "Statement" does all these things that it enumerates. But yet, the "Statement" never mentions Barth, or Brunner, or Bultmann. It never mentions the new views of "revelation" which dispense with any set of inspired documents in the Bible. Nor does it mention the widely current view that the various New Testament documents really present divergent types of teaching, which are held to be in part full of contradictions. (This is what a scholar would understand to be meant by the expression "the consequences of the revival of Biblical theology".) Nor does the "Statement" mention the effort that is being made (in hermeneutics) to reinterpret the New Testament in terms of the world-view of the early Christian period, or rather, of what is assumed to be such, namely, "Gnosticism", as Bultmann terms it. And moreover, the modern need to re-define the doctrine of the Church, a need which arises because it is denied that any satisfactory authority inheres in Holy Writ when it is no longer considered to have come from Moses and the prophets and from Christ and the apostles, is not mentioned in the "Statement". And so forth. With no mention of any of these things, one asks, can it really be that the "Statement" bears relation to all of them, or even to some of them? If so, how? Or again, when we note that the editorial asserts that the third division of the "Statement" (the Interpretation of the Scriptures) reflects awareness of new conceptions of revelation, we would suppose such views were meant as those of Brunner, Barth, Temple, and Bultmann. We would also suppose that the

editorial meant to claim that the "Statement" shows awareness of the issues raised in the very prolonged discussion on demythologizing the New Testament. In view of all of this we are led to ask: How can anything such as the American Lutheran asserts be made out? And this question, most naturally, impels us to go back and to re-examine with great care every feature of the "Statement" and every turn of expression in it. This has to be done, in order to see whether or not it reveals affinities to the phenomena in our situation in today's theological world. The American Lutheran says that it does reveal such affinities. A casual reader would probably never have thought so.

But first, before we turn to examine the "Statement", let me stop right here, in order to explain one thing, namely, what any competent scholar would understand to be meant by the expression "the consequences of the revival of Biblical theology". By "Biblical theology" something very different is meant than an ordinary reader would guess. For it does not mean theology that is based on the Bible or that uses Biblical concepts, or that aims to improve our beliefs by making them conform more closely to Biblical statements, but rather the opposite. "Biblical theology" is a misleading name for a certain brand of historical study, which usually takes each document separately and places it in an "historical" setting. (The "historical" setting is often a quite imaginary one.) Then, everything in the document is interpreted in terms of the supposed "historical" setting. This movement ("Biblical theology") began with Hegelians, that is, with men who denied in principle that there is any single unified and harmonious teaching in the Bible, and affirmed that the Bible gives statements (theses), contradictions (anti-theses), and adjustments or compromises between them (syntheses). "Biblical theology", we may even say, positively seeks to set forth different teachings in different parts of Scripture as contrasts, and inconsistencies, and contradictions. Its "revival" means that this particular method of study has been revived, that men are claiming to find divergent types of teaching in the New Testament documents, and that claim is made that such divergent types are in part full of contradictions. This brief explanation has been inserted because many fine Christians (including Ministers who ought to know better) rejoice when they hear that there is a revival of "Biblical theology". If these same rejoicers only knew what "Biblical theology" really is, they would mourn. And moreover, there are certain (rascally) fellows, a kind of Protestant Jesuits, who know that people will cheer them when they praise "Biblical theology". But they also know that the same people will flee from them once they spy the shape of the wolf within the fine sheep's clothing.

In the "Statement", the first part (I. 1.) looks good, sounds well, and is to all appearances a fine beginning. That is, it is a good beginning provided only that what follows does not open up ways to explain it away or change its natural force, as can easily enough be done, of course, by introducing low views as to what "divine inspiration" means, or low views as to what a "miraculous act" of God is.

Looking next at I. 2., its first sentence states: "The authors of the Scriptures are witnesses and vessels of God's revelation". As to this assertion, the proper question to ask is: "What authors are meant?"

This question is necessary because we are all aware that today almost no scholar of repute believes that (except Deuteronomy 34) Moses produced the Pentateuch, or that Matthew wrote Matthew, or that John wrote John, and so on. Indeed, practically everything that Jesus and Paul and the churches believed about the genuineness and the authorship of the Old Testament books is denied, and also what the churches believed about the genuineness and authorship of the New Testament books. This, which is notoriously the case, being so, the most relevant, most proper, and most necessary question to ask is:

1. Did the writers of the "Statement" intend it to mean that Professors and Ministers are free to believe that Matthew was not a genuine and authentic work of the known apostle Matthew, or that John was not (except XXI, 24 & 25) the genuine and authentic work of the known Apostle John, etc.?
2. Did those who wrote the "Statement" intend it to permit Professors and Ministers to believe that unknown literary men in the periods of the Assyrian and Babylonian captivities produced numerous small literary units, wove them into four or more documents, and combined them to form the Pentateuch 1,000 years after Moses was dead?

These questions are only meant to be samples. In asking this type of questions you are assuming nothing. You are simply asking if what the American Lutheran seems to assume is true. You are making it easy for the signers, who only need to say "No!" (a single word), or, "No, sir!" (two short words), or, "Not for a moment!", in order to clear themselves. And indeed, if they had had no such intention, they would probably be as delighted to say so, as you would be to hear so. But on the other hand, if they refuse to say so, the refusal is very significant. For the real question is whether a Professor or Minister can legitimately advocate belief in any or all of dozens of critical rejections of the authenticity and genuineness of Biblical documents. Refusal to deny such an intention as the question mentions puts the refuser on the spot. This is where he should be. Remember Duke George's words! Will he then allow anything to pass muster? Or will he draw the line somewhere? If so, where? This is not an embarrassing question. A public teacher owes the world unequivocal statements on these basic matters. Moreover, I would not worry about pushing a conservative professor into the opposite camp by posing such questions. He is, if he accepts the destructive results of much modern criticism, already in the opposite camp without knowing it. Logic and the force of events will sooner or later carry him over into that camp, even if you do not confront him with such questions. Indeed, questions of this sort, definite, based on knowledge of what critical scholars are saying, ought to be asked in reference to every New Testament document, including Hebrews. (If you want to know how to handle Hebrews, ask me for a suggestion). But in asking such questions, do not claim that David wrote all of Psalms, or that Moses wrote Deuteronomy 34, which the Jews say he did not. As to Genesis, allow two possibilities: 1) either that much was revealed to Moses? or 2) that it came to him in writing and was transmitted with his prophetic imprimatur, etc. I mention these things because the opponents habitually seize on every little thing. Use enough words to be accurate, and thus avoid giving them anything to jump on.

Continuing then, to look at the same first sentence, the thought will at once spring to the mind of a scholar that "revelation" can be understood today in two leading senses. In the older sense "revelation" meant that which was given by God to a few chosen vessels such as Moses and the known prophets in Israel, and such as Christ and the apostles (known men all). Opposed to the older sense is a newer one, in which "revelation" can be understood to mean anything but what God showed and told Moses and Christ, the known prophets and apostles, and they wrote down in our Biblical documents. For example, a standard view of "revelation" today holds that "revelation" is always something that cannot be put into any simple sentence or statement using a form of human words. So that, even assuming that we have the actual words Jesus spoke such words could not be called real revelation, but only in a figurative sense can those words be called "revelation", that is, in the sense that they only "point to" something. What may that be? you will ask. "Something" - that's all - "something" which is "behind" themselves, or which is "outside of" themselves, which would be the real revelation, if we could tell what it is. But we never can. And thus, if new views of "revelation" can dispense with the actual words of Jesus, naturally, they can also dispense with any words of Moses or the known prophets of Israel or the known Apostles. They can dispense with a set of inspired Biblical documents, I mean, in the old sense in which the churches for 18 centuries considered them inspired. Unknown and unknowable literary men using the language of their environment, embodying in their writings all the mistaken views of their times, and in response to hitherto unheard of environmental factors concocted our Biblical documents and the literary fragments combined therein. These literary men, even though they are unknown and unknowable, are called "inspired", and "chosen vessels". The hardihood of men who can bring themselves to put such things down in words on paper is a mystery. Nevertheless, they, scholarly men, are doing so. They use "revelation" to mean what any minister gives out when he preaches a sermon. Imagine it! Have you ever heard any sermons like some I have heard? They resolve the witness of the Biblical documents into types of contrasted and even contradictory teachings. These are "revelations" also, but only in the figurative sense. And what they call the real "revelation" is "Something" that "happens" when in faith a man acknowledges Jesus as Lord. One scholar says that the consummation is "revelation". That is, what remains unrevealed until the end is to be called, he tells us, "revelation". In view, therefore, of such interesting new uses of nomenclature, and of such numerous new definitions of "revelation", it is fully as proper as it is necessary to ask some question such as;

Did the writers of the "Statement" intend it to mean that Ministers and Professors are permitted to hold the new conceptions of "revelations", such as, for example, those developed in the works of E. Brunner, in place of the older view which holds that we possess revelation in propositions, in statements, in human words, but which God gave, as such, as formulated, to the recipients?

You will recall that the editorial had said, I quote: "It (the "Statement") is obviously written by men...who are keenly aware of the modern antitheses to the Church's ancient faith in the Holy Scriptures as the revelation of God..." This contention makes it necessary to spell

out what those "modern antitheses" or contradictions "to the Church's ancient faith in the Holy Scriptures as the revelation of God" are. Then you have to ask: Does the faculty's "Statement" require us to reject them, or does it permit us to accept them as valid? I may point out to you for emphasis, though surely you already know it, that here is a difference so basic that no house divided against itself on this issue can possibly stand. For one group would believe that in principle God never spoke in human words to men. That is, they would maintain that no statement, not even two simple words, לֹא תִּרְצֹחַ (thou shalt not kill!), was ever by God enunciated in a voice other than a purely human one. The other group would believe in principle that God has so spoken, and that other utterances are fully equivalent to those which He so spoke on Mt. Sinai, that is, when out of accommodation and compliance (see Deuteronomy 18:15-19) He spoke to the people through Moses, through known prophets, through, known apostles, and also, in a different way, through His Son. It is impossible to adjust these two views into harmonious co-existence. And therefore it is the part of wisdom to draw a line capable of separating into two opposite camps those who differ so basically. In this application the saying is true and worthy of all acceptance: "For there must also be heresies among you, that they that are approved may be made manifest among you". (1C 11:19) Make your questions held the line on this issue: Was the "Statement" intended to sanction the denial of propositional revelation? For the denial of the existence of propositional revelation avowedly denies also both the validity of the foundation of all historic churches (Roman Catholic and Eastern Orthodox, as well as Protestant), and the validity of the entire corpus of Christian creeds, confessions, and theological writings, which are all based on the old view of revelation.

Come on, now, and look at the next sentence in I. 2., which reads: "Chosen and inspired by the Spirit of God and His instruments, they record what God said and did in and through the historical events as they present them". The practice is common today, once propositional revelation is rejected as an impossibility, to claim that "revelation" takes place only in events. It is to be noticed carefully that it says in the "Statement": "...through the historical events as they present them". For it is usually held that the historical events as they actually happened are not known, and cannot be known. An account of them may be purely mythical, or highly warped and distorted as presentation of the actual occurrences, the factual realities. So that it can be claimed and is claimed that even if the events did not happen, or even if the presentation in Biblical documents is untrue to the facts, nevertheless, in that presentation of the events we possess a "revelation" of God. And thus, as to the part of the "Statement" quoted at the head of this paragraph, you should ask questions about who were the men who were "chosen and inspired by the Spirit of God as His instruments", as suggested above on pages 6-8 of this letter. You should also ask about "the historical events" mentioned, whether they need to be actual events or purely fictitious; whether, further, if actual events, they need to be presented in a way that is true to the facts, or not; and lastly, whether we may or may not claim that the "historical events" presented are known, that is, whether they give us genuine historical knowledge, or not. Do not, I pray you, despise these questions as unimportant. They are necessary if you are to ascertain whether "the historical events" mentioned in the "Statement" are life and blood realities or only mere shadows from which not merely life and blood, but

all substance has been removed. Moreover, still another question needs to be asked before we leave off considering the same part of the "Statement". For the "Statement" does not speak in any simple or unrestricted way about "what God said and did". It speaks rather of "what God said and did in and through the historical events as they present them". (Emphasis mine). Now what a man "says" in doing an action or through doing it, is a very different thing from what he gives forth in vocalized comments while doing something. In the one case the use of the word is figurative, and "said" or "says" should be in quotation marks. In the other case the words are used literally, not figuratively. The same holds when we speak of God's words. We can say that He "spoke" (i. e., figuratively) or that He spoke (that is, literally). So that the appropriate question to ask the Sphinx would appear to be;

Was it of set purpose, either in order to exclude as invalid the old view that there is a propositional revelation giving literal words of God, or in order to introduce the newer idea that "revelation" is only something that man can guess at, or deduce from, or read out of events, and them alone, that the writers of the "Statement" have selected this particular form of words, namely, "What God said and did in and through the historical events..."?

Was it intended to exclude belief in revelation, when revelation is understood to mean commands or information given straight from the mouth of God in a form of directly uttered words, namely, the kind of language men employ and men understand?

In the big world probably all competent scholars would assume, until directly assured to the contrary by the writers of the "Statement", that the very turn of the words and expressions was intended to lead one to think that the old view of revelation was hurled away, and one or another of the widely advertised newer views put into its place.

There are only two other things I shall pause to comment on in I. 2. The first is the resurrection. In view of new interpretations current in the scholarly world it would seem wise to raise the question whether Ministers and Professors are now free to accept the view that Jesus' resurrection was a supra-historical event, that is, that it is no longer necessary to hold that Jesus Christ appeared to witnesses after His death in such a way that they could see Him with their eyes, hear Him with their ears, handle Him with their hands, and behold Him eating in their presence. A question of this nature is the best means I know for establishing a line of separation which will show who believes in a real resurrection and who only in a mythical one. It separates those who believe the apostles from those who do not believe them.

The other thing I would comment on is an odd expression: "These human inspired words..." Close to hand lay the obvious possibility of saying: "These divinely inspired human words..." Or, one could employ such an expression as: "These humanly inspired words..." The expression may have a strange sound, but its meaning would be clear. Or, one could say, "These inspired human words...", which would be clear also. But to say: "These human inspired words..." in this context certainly looks

as if a substitute is here created for the well-known "Theopneustoi" that is, God-inspired.

Before going on I may state that in my judgment not only may the American Lutheran be correct, but the positive suspicion that it was right is ~~distinctly~~ confirmed by the choice of words, the emphasis on event-revelation, and other features in this first part of the "Statement". It seems perfectly clear to me that disciples of Barth, Brunner, and even of Bultmann could make a plausible case for claiming that the "Statement" sanctions their positions.

Next we come to I. 3., where we read: "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable". Now, what about this? I would begin by acknowledging that the words "inerrant", "infallible" etc., should always be used with some carefully expressed qualification, namely, one which restricts within very narrow limits (errors of copyists, textual variants, and so on) what may be said by way of exception. This is a delicate and difficult job, but it is one which in honesty ought to be attempted, and when it is attempted it will take away all the thunder of men who object to the words when they are used unqualifiedly of everything in the Bible. But then I would go on to point out that this sentence in I. 3., actually redefines the concepts, so that "inerrant, infallible, and wholly reliable" is changed into an expression which merely means "sufficiently effectual". Moreover, the standard by which they are to be deemed "sufficiently effectual" is wholly subjective, that is, anyone can make up any idea of his own as a standard for determining whether the Scriptures do or do not accomplish what God wants. The American Lutheran greatly errs when it states: "The familiar terms 'inerrant' and 'infallible' occur, as we suppose they inevitably had to. But this time we are not referred to a source of our own devising to discover what these terms mean". The exact opposite of this statement is the truth. For I do not know the half of what God wants the Scriptures to say or to accomplish. And no man does. This is no definite standard at all. It really is a vague form of words which invites every man to make some estimate or calculation as to the purposes or intentions of God. Then, if he thinks that God would only want the Scriptures to point to "something" or "some one" outside themselves, or only to convey an impression that God is a Saviour or the He is a Judge, in some sense or other, he could say that the Scriptures do what God wants them to do. Let me take an extreme case which is really maintained by some. It is perfectly possible to believe that God would use a falsehood or a lie, in order to teach the truth. Now in such a case we would be found, strangely enough, affirming that a lie was "inerrant, infallible, and wholly reliable". For it accomplishes what God wants. So that, you see I am sure, it would be perfectly possible to believe that all the historical portions of the Bible were false, while yet claiming that the stories inculcate moral or theological lessons, thus accomplishing what God wants them to. Therefore, though they may all be known to be false, they are nevertheless "inerrant, infallible, and wholly reliable" in this sense and in the fulfillment of this function. Let's face it. The standard is no standard. It could only be a standard if we were inside the mind of God. The American Lutheran has overlooked the fact that neither it nor we are inside that mind. Instead of giving us a standard not of our own devising, it throws us on standards of our own devising.

But the worst feature of this part of the "Statement" is the utter perversion of the meanings of words. Only an unlettered person or one who wished to deceive would use "inerrant", or "infallible", or "wholly reliable" to mean "sufficiently effectual", as these words are used in the "Statement".

Going further in I. 3., we read: "Their truthfulness, their infallibility as the only rule of faith and practice, and their reliability are incontrovertible." This can be understood in two ways. "Their truthfulness" may be understood either in an unrestricted sense, or in a restricted one, which is defined by the phrase in apposition, viz., "their infallibility as the only rule of faith and practice". The difference is this: The restricted sense would limit truthfulness to the departments of faith and morals, allowing us to deem other aspects of the same statements of Scripture not affecting faith and morals as quite untrue with full sanction of the "Statement". Such portions of the Bible as did not deal with faith and morals could be true, of course, but they could also be untrue, or of undetermined state, and could be held to be untrue or of undetermined state with the "Statement's" sanction. I do know from experience that some of our good brethren avail themselves of this distinction. That is, they are willing to concede that Scripture is infallible for faith and practice, and contend that this concession entitles them to be called orthodox, even though they do not believe that Scripture is even substantially trustworthy, but rather that its history is often the reverse of the historical reality. This dodge, or one like it, would find a natural hideaway in the form of words we are considering. In the next sentence "truthfulness" is again defined by the same phrase in apposition. In the following sentence the same thing is repeated a third time. It certainly appears as if the intent of the writers was to make sure that "truthfulness" was to be understood to mean nothing else and nothing more than what the express definition three times placed in apposition to it made explicit. The proper question therefore is: Did the writers intend to curtail so severely the import and coverage of the word "truthfulness" in the above-described manner, when it is applied to Holy Writ?

As to II. 1., I receive an impression that two things are put pretty much on a par, namely, 1) God Himself speaking in the inspired words of the Scriptures and 2) God Himself speaking to men today in preaching, Baptism, Sacrament of the Altar, Power of the Keys, mutual conversation and consolation of brethren. "Hence", it says, please note this "Hence the Scriptures are both the source of the Church's dogmas and the norm according to which all teachers and all the things that they teach are to be evaluated." Two reasons may be given. One is the older one, namely, that because the Scriptures are a finished revelation, perfect in all regards, therefore, as having greater revelational validity, they are above subsequent preaching. The other reason which may be given is the standard idea of many scholars today. It is this: because both Scripture and subsequent preaching, being of equal right considered "revelation", may be expected to be in agreement. On the one basis Scriptures can be made the final court of appeal because it alone is revelation and is therefore over all in authority. On the other basis we may make Scriptures the final court of appeal by common consent, but without acknowledging that it possesses any intrinsic right to rule as final in determinations of cases. On this second basis, please notice, it seems as if there is a parity between "revelation" in the Word of God and "revelation" in us. This appearance is unreal. Actually the inscripturated revelation is dead,

but the "revelation" in us is alive and developing, and the Church, whether it is Roman Catholic under a Pope or Lutheran of Missouri Synod has the final word and is effectually over the Scripture, or, if under it, then only by consent of themselves as peers of Scripture and equals of apostles. This second basis I have given a description of is a very standard idea of the dialectical theologians of today. It lies behind the common form of expression we are all hearing so often that "we must speak prophetically to our day". Of course, I do not reject the idea that the testimony of Jesus is the spirit of prophecy, but this is a heady doctrine which goes far beyond that which I can accept. My voice is not the voice of God in the sense that I am a prophet just as Isaiah was one, for example. The danger of this dialectical view of revelation, as something continuing all the while in us, is a great one. Indeed, Protestantism, which began by making every believer a priest, today has an excellent chance of making every preacher a Pope, unless it is re-established that we are under Scripture because it is apostolic and we are not apostles, and that Scripture is over us because it is revelation in a higher sense than anything we produce. Therefore, I know you will want to frame several appropriate questions, in order to bring out clearly what reasons the writers of the "Statement" wish you to believe are embodied in that little word "hence".

One II. 2., one comment. Reverence for the Lutheran Symbols is not likely to be higher than that accorded to the Bible. If Scripture is to be understood as using the erroneous ideas and thought-patterns of bygone ages, and if it must therefore be demythologized, then why not the "true exposition of the Scriptures" in the Lutheran Symbols?

As to III., I want to acknowledge my indebtedness to the American Lutheran's editorial. The more I study part III, the more I can see how anyone, with any interpretation that had never been heard of before, and for which no direct evidence of any kind was in hand, could justify his explanation of what Scripture contains, if only he assured me that he "by constant, dedicated, and prayerful study involves himself in the thought world of the Scriptures". The whole of the new hermeneutics of Bultmann, the whole approach which virtually turns Christianity into a mystery religion or a saviour cult just like others in the Hellenistic orient, into a form of "Gnosticism", etc., all of this could claim that the "Statement" gives it full license and sanction. In through this loophole the whole mythological interpretation could come in. Through this loophole you or I could bring in our own or anyone's program for demythologizing the New Testament. We would only have to claim that we were showing how to understand the Biblical ideas in terms of the thought-patterns of the first century, and why we can no longer believe in the reality of the elements in such thought-patterns.

I would like to add a word about the whole business in general. The right way to regard statements of this kind is as if they were wills or legal documents. That is, no matter how much in them is good or true or well-expressed, we should judge that the statement as a whole is no good if it contains one or two loopholes. A will is no good if it allows you to lose one-half of your property through a loophole. A contract is no good if a loophole causes you to lose your fortune by not binding the other party to deliver what you paid for. In the same way, what good is a confessional statement which requires you to believe in everything in the Christian religion except the Deity of Jesus Christ?

Judged by this standard the "Statement" has many loopholes - so many that it would permit all the disciples of Barth, Brunner, and Bultmann to bring in their interpretations of nearly everything and claim that they were acceptable. It would also permit, I think, anyone to believe valid all the most destructive results of critical scholars, provided only that he would say that he accepts the theological and moral inculcation of the Bible in some vague sense or other. There are some who think this "isology" is Christianity. But if you disagree, I think you cannot fail to see what is at stake. It is no matter of letting one little termite into the wall, but rather of letting in an army who are intent on redecorating, refurnishing, and rebuilding the whole house on a new plan. You naturally will be inclined to see in this a most remarkable "energy" of error (καὶ οὐ τοῦτο σέμειον αὐτοῦ ὅτι οὗτος ἐνέργει πλάνης...). The American Lutheran sees it as a great breath of fresh air, a promise of new life. A friend of mine calls it "an apostasy of the leadership". It certainly is something marvellous!

The real attack which must be met is that on the canon of Holy Writ. It appears to be one of the tasks of our day to define an unassailable doctrine of Scripture and revelation, which the word-perversers cannot hurl down or wriggle around. Blessings on you in your work. I urge you to study the methods of your opponents. Meet them, as much as possible, on their own chosen ground. Do not give those who oppose you the slightest real excuse to charge you with being uncharitable.

Very truly yours,

John Ludlum

APPENDIX C

To the ministers and elders of the Church:

It may be of consequence for you to know why we as a consistory made inquiry of the Rev. Dr. John H. Ludlum. Therefore, we list here some of his qualifications for the analysis which follows:

Dr. Ludlum was graduated from the Albany Academy in 1935, as valedictorian of his class.

He entered Rutgers University in the autumn of that year and achieved the second highest record as a freshman in the history of that school.

In his junior year he was elected Phi Beta Kappa.

He was graduated with the A.B. degree in Honor School in 1939.

In 1943, he completed his work at New Brunswick Theological Seminary and was graduated *cum laude*.

From 1943 to 1945 he studied at Columbia University and Union Theological Seminary under such men as J. Brewer, Emil Kraepling, J. Knox, F. C. Grant, and others.

During the period 1946 to 1950, Dr. Ludlum studied at Yale University under world famous scholars, among whom were C. Kraepling, M. Burrows, E. Goodenough, P. Schubert, and M. Pope.

He passed every one of his Hebrew, Aramaic, Ancient Hebrew Literature, Hebrew and Jewish History to 135 A.D., Greek, Christian Literature of the First Three Centuries, and Christian History to 325 A.D. final oral examinations with honours and received his doctor of philosophy degree in 1957.

The Community Church on Hudson Avenue

[CORNER STOCKTON PLACE]

Englewood, N. J.

THE REFORMED CHURCH IN AMERICA
Serving Jesus Christ in
Englewood and Tenafly



JOHN H. LUDLUM, JR., Ph.D., Minister
420 Valley View Road
Englewood, New Jersey
LO 9-5020, Parsonage
LO 8-9711, Study

- 62 -

April 7, 1961.

Dear Friend:-

This will acknowledge your two letters of March 16 & 29. I have been busy and have not had a chance to reply until now. I have just been looking through the April 4 issue of the Lutheran Witness. The article by R. Preus is fine. The article "Theological Problem" has a number of points of interest. The answers given by Dr. Fuerbringer bear careful analysis. He is half in and half out of the water as is shown by the statement (page 18, bottom of second column): "Hence our statement does not imply that secular or historical matters set forth in Scripture are negligible or unreliable, but that &c." Here, you see, all depends on what critical conclusions about certain documents one really holds. I would not be surprised to learn that Dr. F. does not personally adopt many destructive conclusions of criticism, or even that he was unfamiliar with most of them. So that, this statement, as his personal interpretation, reveals much more where he stands, his own personal attitude, than where others may be permitted to stand. The one answer, p. 18, top of col. 1, is a pure dodge. What he considers running "the risk of using a human or secular criterion to measure the truthfulness of Scripture" is really a question as to whether reason, the human mind, evidences, shall be allowed to evaluate whether a thing really happened, or whether a statement gives a true impression of what happened or did not happen. Seriously taken, his words would say that the human mind which has created science is no fit judge of anything. Moreover, this vague "purpose of God" is well met in the analysis I prepared for you.

The principal comment I wish to make is this. I direct your attention to the passage (page 20, 2nd col., middle): "I have at all times insisted on the verbal and plenary inspiration of Scripture, etc." These words move the discussion into a new area. The word "inerrancy" will be retained. Without going into details, which I may send you later (we are in the same stage in our own denomination now due to the most recent developments among us) - let me outline the new position. It is a form of pure gnosticism. Strong insistence will be made on two epistemologies. The world knows by one means. The spirit-controlled church knows ("knows") in another way. The destructive conclusions of criticism will be acknowledged to be true. Scripture will be acknowledged to be what critics say it is. Nevertheless, it will be maintained that Spirit-controlled witnesses produced it, that it is a Spirit-controlled Word of God, and that we new Pneumatikers are a Spirit-controlled Church which has been enabled to recognize that every word has been and is an inspired Word of God. This is just the way a Moslem would reason about the Koran; so also a Mormon would reason about the Book of Mormon. Please note also that a dead Christian orthodoxy, turning inspiration into a shibboleth, reasons just the same way, but with this exception, that it draws the inference that the critical conclusions must be false (Let God be true and every man you know what). This new gnosticism does not draw the same inference but the opposite, namely, that God has used falsehoods and lies (Let the critics all be true and any mere God you guess what). Herewith, you will see, Christianity is changed into a pure fanaticism. Faith is really changed into "science"



August, 1955

NOTE

The desire to present articles that express ideas in a stimulating manner and as explicitly and concisely as possible sometimes involves the danger of a tone that appears to be over-critical, even uncharitable, and that could lead to misunderstanding. A case in point has evidently been an article entitled, "Orthodoxy Against Itself" which appeared in the June, 1954, issue of the *Seminarian*. It is the opinion of the faculty consultants that in attempting to express what is a real concern of orthodoxy (that is, that orthodoxy is a perpetual process of appropriation, growth, and reappropriation on the basis of the Word of God) the author, on the basis of his own experience and his observation as a student, overstated his case and misjudged conditions in our Synod by generalizing on the basis of isolated experience. The faculty consultants had suggested several important changes in the copy. However, through an oversight during the rushed days of the closing school year, these suggestions were not embodied in the printed article. In such an instance, consultation between faculty consultants and authors on the matters involved seeks to establish a corrected point of view. Change of staff and vicarage intervals unfortunately make this process somewhat slow. The faculty consultants regret such occasions for misunderstanding and are interestedly observing the student association's review of the policies of its publication. Changes in policy will be announced in the fall issue by the new staff for the school year 1955-56.

THE ADMINISTRATION

Orthodoxy Against Itself

By Ernest Werner

"For you say, 'My doctrine is pure, and I am clean in God's eyes.'" Job 11. 4.

It seems to me that our synod has never been quite serious about raising the question of Christian orthodoxy. If it has been asked from time to time, it has been like the questions on certain tests: only to bring out an answer which is already there. The question really means little else to the average seminarian than an occasion to point out our understanding of Christian doctrine as the answer. No one could seriously defend this as the raising of the question.

At that, we may imagine that the question never ought to be raised as a question, inasmuch as we operate on the assumption of our own correctness. This really means that the question is still waiting to be asked, and waiting portentously. For orthodoxy is important. It is concerned with the right doctrine, and without the right doctrine, there is no Christian life. We were brought to this, James reminds us, by "the word of truth."

In thus relating life to word, James asks for us to see that from the beginning of our faith a unity has existed between faith and life. This should be in a dual concern, for faith is intellectual and vital at the same time. That brought out by our Lutheran concept of saving faith as a *fiducia cordis*, part which trusts in God. Such a

faith implies a vital reliance on the intellectually apprehended word. It is in the intellectual aspect of the word of faith that we locate the proper Lutheran concern for that word's purity, a concern which should match but never subdue our interest in the vitality of the faith that is built on the word.

One does not always find this to be the case among the various orthodoxies, even the various Lutheran orthodoxies. For many people the very word "orthodoxy" has come to connote an intense concern about purity of doctrine with a corresponding lack of emphasis on Christian life. Purity in this case is determined by subjective norms. And very often this intellectual concern exists alongside attitudes of complacency and approval toward oneself, arrogance and judgment toward others. This means that the intellectual concern may be completely detached from the vital concern, and because of that it can reach the point of being unimpressed by others' Christian conduct, although John says,

THEME

"If you know that he is righteous, you may be sure that every one who does right is born of him."

Thus we discover a split between orthodoxy as we define it and as we practice it.

tice it, a split in which the aim of Christian doctrine is defeated in the name of Christian doctrine. No mature Christianity can meet this situation without concern and alarm.

I.

The particular orthodoxy which any one denomination may practice is almost inevitably provincial. Provincialism is the superior esteem of oneself's environment *because it is oneself's*. It is a natural and naive egocentricity. In the Church it is the opposite of catholicity. And it is existential, that is, it belongs to one's very existence as a human being and can never entirely be overcome.

When one combines provincialism with religious zeal, religious fanaticism is the result. Note that fanaticism is grounded in the passionate conviction that others must hold what *oneself* holds! The subsequent passionate intolerance has been described by Paul Tillich as the condition in which one must suppress in others the same elements which one must suppress in oneself in order to gain such utter, and hence artificial, certainty.

Both religious provincialism and religious fanaticism are egocentric. Both are directed against our existential situation of *not* being assured that we were born into the best time, the best place, the best church, the truest doctrine, and the like. As human beings we experience the terrors of not having truth and certainty, and just as humanly we feel the longing to possess them. It is both impossible and morally wrong to seek to possess these things in a provincial manner or to a fanatical degree.

Christian certainty, which is faith, is the witness of the Spirit through the word.

II.

Religious provincialism is enormously more powerful than geographical pro-

vincialism, the condition from which the word "provincialism" takes its origin. It is more powerful than political provincialism too, except in times of national stress and not counting those for whom the totalitarian state has supplanted religion.

The reason for this is obvious. The individual's destiny is infinitely more deeply grounded in religion than in his other allegiances. Hence the power and justification of religious conservatism: one is correctly inhibited from making drastic changes at the breath of every whim because one's eternal destiny is at stake. But when religious conservatism is corrupted into provincialism, the forces that work for the conservative as conservative continue to work for the provincial as well. The religious difference lies in the quality of the ego-involvement.

The second element in religious provincialism's power is in the individual's relation to the group. As long as the individual consents to the group's provincialism, he is secure in the group's esteem. To criticize the group's provincialism, explicitly or implicitly, is to invite group disapproval. And since both the esteem and the disapproval are in religious areas, they exhibit all the passion of the infinite concern with destiny.

Group esteem is addressed to man as a social being, whose need for fellowship is built into his human structure. Not only that, but it provides an alternative to the experience of guilt, which is the experience of divine disapproval. On the other hand, group disapproval is a threat to personality, which cannot exist in a social vacuum, to say nothing of its threat to our person itself: an angry society is able to do away with us.

Not until we take these things into serious account can we properly estimate the power with which religious provin-

cialism holds its members in bondage. First, eternity is at stake. Second, one's entire social relationships in the religious area are threatened. Ordinarily the Christian's rejections from the world are salved by church fellowship, but one who is disengaging himself from religious provincialism risks even this fellowship, which does not exist in the abstract! The power to overcome this situation lies in the favor of God in Christ, for here we discover the answer to guilt, the Spirit's assurance of our ultimate welfare, and fellowship with God and with serious Christians.

III.

Thus far we have tried to define and analyze religious provincialism. A description should bring the matter home.

First efforts toward such a description must take account of the striking phenomenon of competing groups which make an identical claim for their own primacy, namely, the claim of orthodoxy. The potentially liberating power in this claim is blocked by each group's identification of orthodoxy with itself. Each member of each group is certain of his group's correctness and the heresy of all the others. But this is not assurance! It is another instance of the repression of existential doubt resulting in religious provincialism. Objectively, the whole situation is an unreconciled contradiction. Hence no member of any body today which makes the claim of orthodoxy has the least right to assume his own group's correctness. As bad as this assumption, although intellectually more subtle, is the attempt to rationalize one's accidental membership in any of these groups. (It must be borne in mind that we are here discussing the differences between the groups. You will recall that we have located Christian certainty in the witness of the Spirit. And I certainly do not regard one's membership in the church—which is realized in all these groups—as an accident!)

Despite their advertised and clung-to differences, these groups have many characteristics in common. First is the provincial rejection of others' claims, which is part of the total rejection of the valid objective challenge implied in the very existence of the other group. Secondly, the dogmatic approach becomes marked. This in itself is a legitimate didactic device, but "the axe vaunts itself" when it will tolerate no criticism and when, instead of honestly answering questions, it falls back on a repetition of its original assertions. Once dogmatics has developed into dogmatism, the way is open for sectarianism and doctrinal sterility. Sectarianism propagates its errors on the level of its truths, with no serious regard to a norm beyond itself. Doctrinal sterility begins the moment one is unable to restate one's doctrines. When this happens, the meaning has gone out of the phrase and can no longer be abstracted for rephrasing in answer to new situations. All that is left is the phrase itself, and this is seized on desperately as the last refuge (which, of course, it is not) from the loss of meaning and the subsequent anxiety.

How does the loss of meaning come about? The first part of our answer will give us a further description of provincial orthodoxy. What happens is that the group bends inwardly more and more of its self-approval; in frank language, it talks to itself and assures itself of its own rightness. This is dogmatic reiteration as over against doctrinal restatement, which implies the continual adjustment to new meanings and ways of understanding. And this leads to further isolationism, which, if it is practiced seriously, is a form of neurosis in its unwillingness to be related to the world beyond with its larger meanings and its larger questions! Ironically, intellectualism grows out of this, for when religion ceases to be a self-justifying experience, meaning-

ful on the level of existence, it must justify itself in intellectual categories by affirming its own rightness. This is only a further step away from religious vitality, the coming to terms with the terms of dogmatics in order to avoid coming to terms with the Reality which dogmatics attempts to describe.

The second way in which the loss of meaning comes about is in the changing of words and concepts. This is too obvious to deny. Yet, for example, Franz Pieper practically denies that the word "person" as we associate it with the Holy Trinity has changed substantially since ancient times. Only if we admit that the meaning can go out of a phrase will we stop being content with handing on a heritage of phrases without sufficient care that they are meaningful. This may result in our having to discard certain phrases and terms. Happily, our synod is already giving evidence of such vitality. But more important, facing this fact is a challenge to our personal theology. Are we individually prepared to accept that challenge?

IV.

Let us now bring this discussion into a personal focus. We can do that by asking the question. Is our orthodoxy perfect and entire?

A common attitude in our synod would answer yes. Our church (namely, Missouri Synod) is assumed to be right above all others, and our doctrine is assumed to be true above all other doctrine. This is another instance within ourselves of natural provincialism. There are no other grounds for the assumption. But the power of the assumption does not rest on its flimsy grounds, as we might suppose, but rather on the fact that it is strengthened by all the passion of our infinite concern; our eternal destiny, as well as our temporal fate, has come to be a question of our rela-

tionship to our group. Thus our religious provincialism is rooted in a power which is only less fundamental than the liberating and saving power of the cross.

From time to time our provincial assumptions are attacked. If this attack comes in the form of a Bible passage, we are able to exegize it away. If a person within our group makes the challenge, we generally make the untruthful reply, "I believe our doctrine is correct, and that's why I'm here," a remark which ignores our having been born into the synod as the basic reason for our presence. We generally add, "If you don't believe our church has the correct doctrine, why don't you go to a church you believe in?"

This is not the real question at all. In itself it seems to suppose that every minor disagreement and criticism must end in schism and ignores the powerful imperatives of the New Testament and our own Book of Concord for unity. But it is based on a false assumption, since no one church is perfect, and no one theological expression is perfect either. This includes every other church body, and it includes us too.

In facing our theological imperfection, personally and as a group, we must begin with the radicalness of sin. We do confess that we are sinners by nature, sinning by thought, word, and deed. What do we mean by these words? They do not imply that some of our thoughts, words, and deeds are imperfect while the rest transpire on the level of perfection. This is to obscure the insight of Luther that we are "simul justus et peccator." All our thoughts, all our words, and all our deeds are tinged and polluted by sin. The radical nature of sin means not merely that we commit sins, but that we are sinners, and that this is the state out of which our actions grow.

Not even our understanding and expression of the Gospel can escape this pollution. Our perverseness, our rebel-

lion, our impiety, our resistance to the Gospel, our sinful lives, our ignorance, our imperfect minds, our prejudices, our blind spots all contribute their influence, which penetrates our every theological expression: sermons, dogmatics books, confessional writings. Luther somewhere remarked that we need not apologize for our sermons, even to Christ, inasmuch as we have been his very mouth in the sermon. But this remark only shows that Luther too did not escape fanaticism. On the contrary, we must repent of our virtues as well as of our vices: we do not even know how to pray as we ought. It is as a satanic triumph to suppose that when we make a theological statement, it must be Truth itself, and in a class apart from the theological statements of other Christians.

It seems to me that we need a reinterpretation of the Johannine doctrine of the relation between having the truth and doing it. Dr. Tillich has an illuminating sermonette on this topic in "The Shaking of the Foundations." The gist of the Johannine doctrine is that we do not possess truth unless we do it, since truth is not an intellectual possession but rather the entire way of life in Christ. Such a study might pave the way for some theological humility.

No doubt theological arrogance will seek its last support in the claim that in the Bible we have a perfect truth. (Observe that I am not equating arrogance with this claim). And the presupposition is, as we sometimes say of ourselves, that we are always ready to submit to the plain meaning of Scripture. This presupposition is extravagant, to say the least. If only we could have the Christian honesty and courage to stand back and watch ourselves manipulating texts to suit our theological predispositions! As for the claim itself, even if it be granted that in the Bible we have a perfect truth (which would be to overlook the enormous body of textual inconsistency as well as to apply

June, 1951

to His Scripture the designation which our Lord reserved for Himself), it must still be asserted that the closest we can get to Scripture is in our own exegesis. This distinction is important, and it cannot be overlooked. No one man or group has the right to suppose that its own exegesis and comprehension of Scripture is truth itself.

Paul himself knew and confessed that his theological knowledge was fragmentary and therefore, imperfect. When he compared our knowledge of heavenly things with looking into a dim mirror, he meant to indicate that the whole of our perception is imperfect. This certainly is not the claim, which Dr. Pieper makes, that there is a "point" at which our knowledge breaks off in the face of the *Deus absconditus* and that we can know exactly what this point is and can limit ourselves to it! This still leaves room for theological arrogance, and overlooks the announcement of the Apostle: "If anyone imagines that he knows something, he does not yet know as he ought to know." It is in connection with our doctrinal pronouncements that James tells us, "We all make many mistakes." It is hard to explain that away.

All this does not mean that we must ferret out the dozen major errors in our theology and then refute them one by one. This leads right back to our old "perfection" and complacency, but the point is this: we must learn to live in the tension of never knowing every last detail and of never perfectly understanding even the major issues of our theological knowledge, individually and as a group. For this is what our human existence involves. Theological healthiness and vitality must affirm its own negative side.

V.

What, then, is orthodoxy? We do not know. We define it as the right understanding and right teaching of Christian

doctrine, but this definition rather asks the question than tells the answer, for what is the right doctrine, after all? If we had the power at any one moment to state what is orthodox, we certainly should not have to live in the tension of theological imperfection. But precisely because of that imperfection, we are never quite able to lay our hands on orthodoxy and make the claim of possessing it.

The only orthodoxy that is orthodoxy is the orthodoxy beyond. I am personally convinced that the difference between a denomination and a sect lies in the group's acceptance or rejection of a standard of orthodoxy beyond itself. The sect has no standard beyond itself. It may claim to conform to the Bible, which is the ultimate external standard, but it exegizes in a manner to suit itself and thus deprives itself of any standard beyond. A denomination appeals to catholicity, as at the time of the Reformation. As long as this appeal is made, the denomination remains a denomination by recognizing a standard outside itself to which it always strives but never attains.

It is not insignificant that catholicity and orthodoxy were practically synonymous in the post-Apostolic church: orthodoxy was simply catholic doctrine. Heresy was hated and feared, not only because it obscured the doctrine which was life, but because it fostered division in the one Body of Christ. The heretics' doctrines were refuted or condemned by reference to the teaching of the rest of the church. This means nothing less than that orthodoxy was an appeal to

catholicity! In our own day when we see the self-designated orthodox appealing to their own exegesis and fostering schism, we are witnessing the complete perversion of the orthodox spirit.

What we must never imagine is that orthodoxy has become incarnate. It was not in the Roman Church, and they have by far the best historical claim. Why should we repeat their error and assume that orthodoxy has become incarnate with us? Our real theology is part of our existing minds, and orthodoxy could never be that imperfect. It is not imperfect at all. Therefore, it always lies beyond us as a goal, and it judges us as the norm that it is. It is to this orthodoxy, the orthodoxy beyond, to which we must ever appeal, and in a day of sectarian orthodoxies it is to this alone among orthodoxies that we may consecrate our whole-hearted fidelity without losing our Christian freedom.

This seems to me to be a way to end the irony of orthodoxy against itself, provided that conflict is to be solved at all. We must stop thrusting parochialism into the realm of the universal. We must learn to confess our theological as well as our ethical sins and to experience the healing power that Christian confession brings. And we must be pledged to the orthodoxy beyond, in faithfulness and freedom and humility. The orthodoxy beyond is not the answer, or an answer, but it is a principle. The answer lies in Christ. We must be working it out in all our doctrine and in all our life.

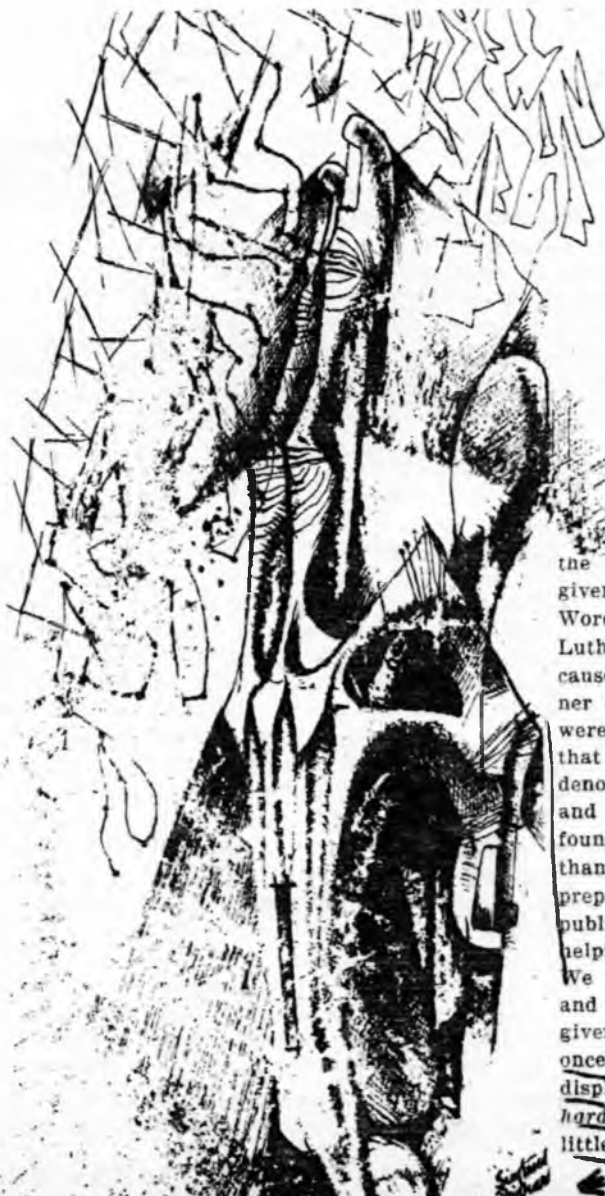
FEATURE

LUTHER AND THE ROMANISTS

Wilhelm Pauck.
Union Theological Seminary

easter
1955

seminarian



FEATURE

A BASIC LIBRARY FOR THE LUTHERAN SEMINARIAN

SYSTEMATICS

Harold Roellig

Robert Smith

General Dogmatics

Aulen, G., *The Faith of the Christian Church*. Muhlenberg, 1948, 444 pp., \$5.00. A scientific investigation of the theocentric Christ.

Barth, K., *Dogmatics In Outline*. Philosophical Library, 1942, 135 pp., \$3.75. Christocentric lectures on the Apostle's Creed.

Pieper, F., *Christian Dogmatics*. CPH., 3 vols. 1950-1953, \$3.50 each. Maintains emphatically the *sola scriptura, sola gratia, sola fide*.

Monographs

Brunner, E., *Man In Revolt*. Westminster, 1941, 354 pp., \$6.00. One of the most fruitful works of a famous dialectic theologian. A Christian doctrine of man.

Koerberle, A., *Quest For Holiness*. Augsburg, 1936, 268 pp., \$2.50. Biblical, historical and systematic investigation of justification and sanctification.

Nygren, A., *Gospel Of God*. Westminster, 1951, 104 pp., \$2.00. Eight packed chapters on the central task of the minister: the heralding forth of the Christian Gospel.

Niebuhr, E., *Nature and Destiny of Man*. Scribner's, 1953, 621 pp., \$5.00. The *opus magnum* of one of America's leading neo-orthodox theologians.

Reu, M., *Two Treatises on the Means of Grace*. Augsburg, 118 pp., \$1.00. Study of the meaning and significance of the means of grace.

Walther, C. F. W., *The Proper Distinction Between Law and Gospel*. CPH., 1928, 413 pp., \$3.00. Deals with the problems of the Christian as "*simul iustus et peccator*."

Pauck Lectures On Luther In Light Of His Opponents

THE
QUAD

"Luther In the Light of His Opponents" is the main theme of a series of three lectures by Dr. Wilhelm Pauck today, tomorrow, and this month we begin printing the series of three lectures recently given here by Dr. Wilhelm Pauck. The Word worked powerfully through Martin Luther, but often we assume that because we bear his name we have a corner of the harvest. Dr. Pauck's lectures were an eloquent testimony to the fact that one doesn't need to bear the name denominationally to display a sensitive and penetrating appreciation of its founder. We want to express our deep thanks to him for his generous help in preparing the texts of his lectures for publication, and in a deeper sense for helping us to understand our namesake. We 'tip our hat' also to Harold Roellig and Bob Smith, whose heroic efforts have given us an excellent bibliography. And once again we have the real honor of displaying a cover by Siegfried Reinhardt. Its distinction and quality have little need for our comment.



Dr. Wilhelm Pauck

Caemmerer Honored

Dr. Richard Caemmerer was one of 58 Washington U. alumni who received a special citation last

TWO. Yet Orthodoxy did not achieve the objectivity it desired. It is easy to see that Luther's experience can hardly claim to be objective and normative for others. But is the case any different with Luther's presuppositions? To be objective, we would have to "prove" this Bible by examining and evaluating all other claimants to this throne. (Cf. N. Hennis' comparison of the Bible with the Talmud, Koran, etc., in *Epitome Credendorum*, Eng. tr., pp. 7, 8). Somehow we cannot imagine Luther willing to risk his faith on such comparisons. The question still remains, how are we to judge the contest between these competing revelations? Can we assume that our heritage, the Bible, is a priori the absolute and final norm? Do we not still require yet another norm to judge this contest between competing norms? Orthodoxy did not solve the problem of the objectively true, nor has anyone else, for that matter, not even Luther.

Lutheran Orthodoxy claimed that the Bible could interpret itself because the "clear" passages interpret the "obscure" passages. But who is to determine what is clear and what is obscure? Obviously another norm is required, the normative key, Christ.

THREE. In trying to answer a genuine problem within Luther's theology, Orthodoxy not only failed to achieve a valid solution; it actually lost some of Luther's religious insights.

The dogmatists ended up asking for implicit faith in an external infallible authority, an a priori presupposition, and made faith in Christ dependent on this norm. Thus the Bible becomes the object of faith, and faith in Christ is based on the fact that this is one of the doctrines taught in the Bible. Preus (P. 209) denies this conclusion, by pointing out that the dogmatists stress that saving faith is always and only in Christ. Yet it is Preus himself who furnishes the

quote in which Calov says, we must accept Christ "because it is contained in Scripture" (P. 90). That the dogmatists nevertheless still claim saving faith rests in Christ alone is a "fortunate inconsistency."

A corollary of the implicit faith which believes whatever the Bible says is the duty of theology to set forth all the teachings of the Bible and their full implications, e. g., how can angels be at one point without occupying space? This development tends to reduce faith to an intellectual acceptance of certain propositions, and to forget the confessional principle that dogmas are to be judged by the Scriptures understood as Word and Gospel. Cf. our quote from the Epitome. Thus Luther's experience with the living God faded, as God and man were separated by a series of syllogisms, deductions, and proofs. Yet in this involved intellectualism, the dogmatists still maintained their own personal faith. Once more, a "fortunate inconsistency."

FOUR. Not only were some of Luther's insights lost, even more problems were now created. To illustrate the orthodox view, we might picture the Bible as a huge tank full of infallible truths. Wherever we dip out water, we come up with an absolute truth of God. This seems to put "doctrine, ethics, history, chronology, typography or onomastics" (P. 77) on the same level, obscuring our oft-quoted Confessional principle that the Scripture is to be understood as "Word" and "gospel," not necessarily as an infallible science textbook.

There are many truths in our tank—chronological, historical, and doctrinal. If our faith in Christ is dependent upon the existence of a tank of infallible truths, there will be the gnawing fear that an archeologist's shovel or a scientist's radium time-clock may someday expose an error in the Bible and destroy our faith in Christ. This is the kind of fear which begets believers with com-

partmentalized minds or Christians who have forgotten the simple virtue of honesty.

But those who have made this "sacrifice of the intellect" will now be very concerned to learn the exact dimensions of this tank. It is very difficult to place implicit faith in the Bible unless we know what it is. To assert the verbal inspiration of a fluctuating number of irrecoverable manuscripts hardly seems to fit the bill. As we have seen above, this led to the claim that the status quo, the canon of our present Bible, contains the very books which God inspired because He is responsible for their preservation. But this pious speculation assumes that God was sleeping on the job when the early church produced canons and codices of the Bible—sometimes omitting James, Revelation etc., sometimes including Hermas, Barnabus, Clement etc. Closely related to this was the question of the text, which led to the affirmation that the vowel points were inspired. (P. 140-146).

Thus in the heat of controversy, the vital issues of man's sin and God's forgiveness and new life through Christ, were obscured, while problems of canon,

text, and once became, of all things, theological and religious issues.

WHAT WERE some of the reactions to the Orthodox development? Orthodoxy tried to "prove" its faith because it had a metaphysical notion concerning the nature of a principium, a norm. Rationalism reacted by testing this beautiful system according to the canons of logic and history, and found it wanting.

Orthodoxy tried to establish an objective basis and authority for faith, but the nemesis of subjectivity still remained. Søren Kierkegaard reacted by declaring the entire venture was misguided. He said that objectivity allows no room for saving passion and involvement, and is, indeed, the very enemy of faith.

This study makes us wonder if it is worth striving after the elusive goal of objectivity. Perhaps theology is going down a blind alley when it seeks certainty in the realm of knowing. Some theologians seek the answer in some form of compromise between objectivity and subjectivity, and others want to lift the problem up into the realm of being and becoming rather than knowing. Both methods deserve our consideration.

Was Orthodoxy True to Luther?

Luther and Orthodoxy

By William Jacobsen

Author joined the Unitarians shortly after being declared eligible to preach the word of God and administer the Sacraments by the Concordia Seminary faculty.

Are the Developments in Orthodoxy Justified?

ONE. The germinal seeds of Orthodoxy were already latent within Luther. In retaining the Bible as a norm, Orthodoxy is true to Luther. In crowning the Bible rather than Christ as the ultimate norm, Orthodoxy attempted to satisfy the religious longing for objective certainty. In making the Bible the indispensable norm and authority for faith, Orthodoxy merely brings Luther's "interpenetration of attributes" between Christ and Bible to its logical conclusion. True, Orthodoxy ends up saying something somewhat different from Luther, but this was merely because its scholastic methodology made logical deductions from Luther's premises, due to polemical pressures of the day.

Editorial p. 3
Aulen denies
Deity, mirac.
vicarious
satisfaction

Occasionally we tune in to the outside. Not all God's great and wise worship in Zion on the Mississippi. In this issue, Dr. Edgar Carlson, eminent historian and Luther scholar, reviews trends in Swedish study on the Atonement. We remember today . . . "the holy Church throughout all the world doth acknowledge Thee . . ."

With thanks then to Dr. Carlson, and all contributors, we proudly put the *Seminarian*, issue one, into your hand.

Gustaf Aulen and the Atonement

by
Edgar M. Carlson

When the editor of the *Seminarian* requested this article he explained that it would be one of a series of articles intended to contain critical reviews of some leading theologians. He suggested that there would be a particular interest among the readers of this quarterly in Bishop Gustaf Aulen of Sweden with fairly specific reference to the so-called "Christus Victor" view of the atonement which is associated with his name.

The reader should be warned that what follows is only partially in compliance with this request. The writer should perhaps also be permitted to account for this partial deviation from a pattern which has been established for this series.

Swedish theology has seldom rallied around any single figure in the manner which is fairly characteristic of German theology. There have been no Schleiermachers, Ritschls, Harnacks, Troeltschs, Barths, or Bultmanns in Sweden. Such persons as Soederblom and Einar Billing were men of tremendous stature and were held in very high regard, but it would not be possible to find anything like a school of thought which was associated with them or descended from them. There have been fairly well integrated schools of thought in Sweden but they have been the reflection of a school of thinkers rather than of any one great leader.

One such school of thought is that which during the last quarter of a century has come to be known as "Lundensian" theology. It takes its name from Lund University with which most of the better known theologians have been associated, either as teachers or as students. It would be a mistake, however, to think of it as a school of thought which divided Swedish theology into rival camps. While both positions and premises of the Lundensians have at times been challenged by persons from Upsala, or elsewhere, the areas of agreement have been much more significant than the areas of disagreement. There is far more in common between Lund and Upsala in the field of theology than there is, for instance, between either of them and any other recognizable European theological viewpoint.

Nonetheless, if one is to speak about some fairly coherent and distinctive Swedish theological outlook he will be likely to speak of Lundensian theology.

First contributor to this series on prominent Lutheran theologians is Dr. Edgar Carlson, president of Gustavus Adolphus College, St. Peter, Minn. He is the author of *The Reinterpretation of Luther*, a book well-known to seminarians, and also *The Church and the Public Conscience*, published just this year by Muhlenberg press.

NOVEMBER, 1956

37

issue in Swedish theology today. It is part of the structure on which Swedish theology continues to build. It has been partly shaped by other stones that have been added, and some chiselling done on this one too. Aulen himself has contributed some very excellent things in the field of social ethics since he wrote *Christus Victor*. His concept of "the law of creation" as a substitute for "natural law" is much closer to the current theological issue. But Aulen has completed his service as professor and as bishop since he gave the world this little volume and is now in retirement. Bishop Nygren, too, has given the world some excellent little things in the field of social ethics in recent years.

A name which American Lutherans will come to know much better in the next decade is that of Gustaf Wingren. Two or three of his volumes are in the process of translation. He succeeded Nygren at Lund and has already four major theological works which must be reckoned among the most solid productions of our time. At the moment he is the center of a more than mild controversy. Significantly it has to do with the question of theological methodology. Wingren ranges across a tremendous expanse of historical, systematic, philosophical, and literary sources. He is wrestling desperately with the problem of integrating the theological inquiry with the entire quest for truth. Yet his perspective is so thoroughly and uncompromisingly Biblical that all preaching must be exegetical,—there is nothing to be said except what is in the Word. The preacher can only help the listener to find himself in the text, in order that the word of the text may be a word to him.

To go further into the theology of Wingren would bring us beyond the proposed limits of this paper, and it would

be somewhat premature. There will soon be opportunity to become acquainted with Wingren in more detail. The point of these remarks may merely be to suggest that the reader be alert for the volumes when they appear.

Perhaps the assignment given me by the editor will not be met unless some comments of critical character are added. It is assumed, however, that to be critical one need not be negative. Within the limits which Swedish theology has set for the dramatic view of the atonement, their conclusions seem to this interpreter to be valid. Both the New Testament and Luther yield impressive evidence for a dynamic-dualistic-dramatic view of the work of Christ. Nonetheless, what most theologians have wanted to say with the term "satisfaction" or its parallels is important, too. It may be easier to see how one who pays a penalty or otherwise "makes satisfaction for our sins" is engaged vicariously in our behalf, than it is to see that the soldier who engages our foe and conquers him is also acting vicariously, — but surely both can be vicarious deeds. If only "satisfaction" does not make God seem less active and angry and aggressive against the foe, there is no reason why we should not use it. The Cross does not lose its centrality, for it is there that the victory was won, but both Incarnation and Resurrection come to be inherently and intrinsically linked together with the Crucifixion in one single redemptive drama whose unity adds to the meaning of each part. Justification does not suffer from this way of talking about the redemptive act, — on the contrary it takes on vitality and strength.

Bishop Aulen and his fellow Lundensians have enriched Lutheran theology significantly. They have not spoken the last word, — but then, it is too soon for the last word to be spoken!



THE SEMINARIAN

FEBRUARY,
1960

ST. MARY

culine or neuter? Communion of Saints or Communion of Holy Things? (Bjdragen, 1959, 26 fl.—article is in English). Bothered by the much discussion of immortality or resurrection? Norman Pittenger cautions the Church not to junk the "hellenisms" that have served her so long and so well (Anglican Theological Review, Oct.).

Articles in Biblical Theology: Rudolf Bultmann always rates a notice, especially when discussing as fascinating a subject as "Adam und Christus nach Rom. 5." (Zeitschrift fuer die Neutestamentliche Wissenschaft und die Kunde der Aelteren Kirche, 145-165, Heft 3-4, 1959.) That we are deeply indebted to II Isaiah for the traditional teaching on creation is the thesis of Carroll Stuhlmueller in the October Catholic Biblical Quarterly. What was the piety of St. Paul, and does it have a normative position in the Church's life? D. M. Stanley gives provocative answers in "Become Imitators of Me" (Biblica, Vol. 40, pp. 859-877). "Modern Issues in Biblical Studies" by the noted Vincent Taylor is a concise overview of the statistical, literary and form criticism methods of NT research (Expository Times, Dec.). For a stimulating discussion of gnostic literature and the significance of new "finds" for NT and historical studies, the following articles will prove helpful: R. Wilson in New Testament Studies (Oct., '59); Joseph Fitzmyer in Theological Studies (Dec., '59); Robert M. Grant in Vigiliae Christianae (Sept., '59). The last two are concerned particularly with the Gospel of St. Thomas. There is a waiting list for the next two articles, but patient students will find rewarding Andre Feuillet's "Le Baptême de Jésus d'après l'Evangile" (Catholic Biblical Quarterly, Oct., '59), and R. Peuchmaurd's "La Messe est-elle pour Luther une action

de grace?" (Revue des Sciences Philosophiques et Théologiques). The latter is an objective study of Luther's Formula Missae and Deutsche Messe by a Roman scholar.

Articles in Church History: Students responsible for the tremors of a Schleiermacher revival at the Sem¹ will not fail to peruse "Schleiermacher's Political Thought and Activity, 1806-1813" by R. C. Raack (Church History, Dec.). Luther scholar, Gordon Rupp (The Righteousness of God) proves himself a man of many parts as he gives Karlstadt a sympathetic treatment in "Andrew Karlstadt and Reformation Puritanism" (Journal of Theological Studies, Oct.).

What Reader's Digest condensed books do for the quasi-literate is now offered to the theological student in Religious and Theological Abstracts. RTA attempts to give a brief but comprehensive summary of articles in current periodicals. Although similar to our effort above, its greater detail is liable to satisfy some students rather than entice them to read the original. But this is a commentary on the student, not on RTA. It can be of great value to the busy Seminarian. Finally, we here make public confession of having failed to mention in the last issue the Concordia Historical Institute Quarterly. It is the only periodical devoted exclusively to American Lutheran history and is available at a special student subscription rate of \$1.50 (unpaid advertisement). And good reading to you!

RLW - RJN
FOOTNOTES

1. It has been questioned whether or not we can properly speak of a Schleiermacher revival at the Sem. There are some who feel he never died, while the vast majority have not fully reconciled themselves to the fact that he ever lived. In one case a revival is superfluous and in the other, nonsense. We wish only to report that the question has been raised.—ED

Without believing theology all scientific theology is empty, and without scientific theology all believing theology is blind.
—Emmanuel Kant



THE SEMINARIAN

APRIL,
1960

DIETRICH BONHOEFFER

THE ROLE OF A PHILOSOPHER OF RELIGION IN A THEOLOGICAL FACULTY*

by Herman M. Jank

Why bother with a philosopher of religion? Is not today's theological task a challenge sufficient to tax the time and strength of its votaries without the added imposition of subsidiary studies? That may very well be the case. But we need not fear this new "troubler of Zion" on that account, since his function would be more mediatorial than imperious. We shall see how he would become the vindicator of the theologian, student, and layman alike when these come to find the atmosphere of the theological process to be uncomfortably stifling, as human enterprises are likely to become whenever they fail to recognize that the service of humanity is their *raison d'être*.

PHILOSOPHY OF RELIGION

Philosophy of religion is a philosophical inquiry into the subject of religion. Granted, this activity has in the past produced some disappointing systems of philosophy, religion, a mongrel of both or a conspicuous absence of either. Such abuse of what is a very commendable enterprise in itself has brought our subject into widespread disrepute among both philosophers and theologians, neither side of which cares to see its own province threatened by the intrusion of such a powerful counterpart.

Past difficulties in this area have had their origin primarily in a misunderstanding of the appropriate nature and

function of both philosophy and theology. The advanced state of these disciplines today has dispersed the cloud of confusion that formerly doomed their attempted interaction to an almost necessary incompatibility. We might summarily assign past mistakes to two faulty points of departure. Disguised theological apologetics, in straining after scientific respectability, had indoctrinated philosophy to the point where this is seen to obediently recite a set of preconceived religious notions (who says the communists invented brainwashing?). On the other hand, the more philosophically inclined had forced religion into their own preconstructed metaphysical mold, which they presumed to be none other than science itself, or else something indigenous like a "perennial philosophy" which is the underlying common core or essence of religion.

Now suppose that the philosopher of religion were to acknowledge from the start that his apology is built entirely on the premises of faith and that he is seeking thereby only to propagate his faith by expressing it in terms calculated to be as attractive (in its innocent sense, devoid of compromising connotations) as possible to his anticipated audience. This would be the honorable way to achieve a felicitous theological correlation which does not violate the prerogatives of the

*The following study in the area of theological prolegomena was inspired and informed by Professor Henry Reimann's course of last quarter in "The Nature and Function of Theology" and by William Zuurdeeg's *An Analytical Philosophy of Religion* (New York: Abingdon Press, 1958).

sophic activity. But he is needed there for yet another reason which this writer considers so important that he devotes the rest of this paper to its explication. Primarily, the philosopher of religion would assume the human position, finally giving this the representation it so rightly deserves in the theological picture. Theology generally has been too occupied with a propositional God to have had much time for man. A static focus upon religio-historical origins has produced theology which is disengaged from the developing thought-framework of civilization. Too many theologians have spent their time erecting and keeping in good repair a wall of separation from history's forward march. Man of Culture is asked to choose the one or the other side; he walks in a mist of confusion unless he happens to be that rare individual of exceptional insight who is able to balance on the narrow top of the wall from which both sides can be taken in. If Bultmann is correct in asserting that the Bible is a book about man instead of God, perhaps his faculty ought to consist mostly of philosophers with a theologian here and there to add a touch of "numinous" interest. We may well modify his position. Nevertheless, theology has turned out to be a misleading term, if not a misnomer. We need to see the ology equally underlined, becoming conscious of how intimately words belong to persons. The issue is not that of promoting one component of theology at the other's expense. It is rather that of assigning to each side its due in a synthesis that is realistically faithful to the whole of Christian concern.

In summary, for the promotion of the scientific and the correlational aspects of theology, for the protection of theologians from their trespassing on each other's specialties or misunderstanding their own in perspective, and especially in order that humanity might be delivered out of the suppressive hands of the theologians,

a philosopher of religion belongs in a Christian theological faculty which merits the name "modern."

AN ESSENTIAL ROLE

The philosopher of religion in a Christian theological faculty not only carries on a dialogue with his colleagues, but likewise with Man of Culture and other philosophers. He preserves the integrity and rights of the anthropological pole which is correlative to the more specialized scientific departments. The dogmatic systematician has so much to do with biblical, historical, and current ecclesiastical directives, which he is constrained to represent faithfully in his system, that one may expect to see him short-changing the human side of the picture as ordinarily happens. The philosopher of religion would have more freedom to correctively accent this side, because he is obviously working from this other pole of the systematic task. He would be at liberty to develop theology in ways similar to Bultmann and Tillich. He would be recognized as faithful to and in sympathy with the humanities which his Christian world view would reflect. His point of contact with both Athens and Ecumenica would make him useful on many occasions. He would honestly confront issues with the outsider, being disinclined to dismiss them dogmatically. And he would become a valuable human-situational resource man for the faculty.

The analytical philosopher is equipped to carry out these tasks. He is conscious of the large quantity of needless friction occasioned by divisive languages, as well as of the methods which are fast being devised to clarify their true character. People are commonly unaware of the different functions which scientific, ontological, ideological, and religious languages were designed to serve. Their thoughts tend to become as confused as their languages. A comprehensive situational analysis of people's thinking at

key points of variance could greatly facilitate the improvement of communication and human relations. History multiplies examples of how differences which begin on the language level are often the source of what we later refer to as "theological conflicts."

Stubborn dogmatism and readiness to compromise are best counteracted by careful scientific analysis of the situation involved. The obstinacy which thrives on martyrdom is dissolved by lucid exposure of the situation in question for what it actually is. Should this attitude reach the point of fanaticism, it must then be psychologically treated or sociologically isolated in the interest of a group's vitality. Compromise is discouraged by one's having a clear grasp of what precisely is fundamental and what is negotiable. The tendency toward dogmatism in self is overcome by persistent discipline in the way of suspecting one's own convictions and striving to be as unbiased as possible. The analytic method demands and develops such a disciplined attitude. Zuurdeeg points out well (p. 288) how the general language picture becomes complicated to the extent that full-time men are needed to disentangle resultant dissonance:

Nobody is simply a "Christian"

One must be either an Orthodox or a Roman Catholic or a Protestant Christian. Nobody is just a Protestant Christian. People belong either to the Lutheran or to the Calvinistic, to the Methodist or the Baptist tradition. People's convictions, their languages, are formed under influence of Kierkegaard and Heidegger, or of Schleiermacher and Ritschl, or of Freud and Jaspers. Even when unaware of it, everyone is more or less influenced by Nietzsche, Dostoevsky, Freud, and Barth; and everyone is affected very deeply by the language of Plato and Aristotle.

The analytical philosopher of religion is ideally suited to bridge the communicational barrier at every juncture in the theological process.

The philosopher of religion can also

make a great contribution as a metaphysician. He may not content himself with idealistic systems which have been exposed as being fundamentally deficient. But he can keep abreast of those systems which best reflect current human concerns. And should a more able metaphysical interpretation of man appear than is commonly presupposed today, one whose incorporation into a theological system would allow for a significantly improved theological approach, he would be the man to note, and to experiment with this opportunity.

Ecumenicity has made the Church more aware than ever of the different ways in which doctrinal systems may legitimately approach the various accents of Scripture in the interest of establishing meaningful contact with the disposition of current culture. It is certainly possible, for example, to begin one's dogmatics with the doctrine of God and leave out Justification by Faith, so long as the former is presented in a way which promotes the continued consciousness of salvation by grace through faith. In fact, this approach might well help to save Christendom from the popular subjectivist belief in salvation or in personal faithfulness which replaces trust in God. The forensic explanation of reconciliation is only one choice among a number of biblical metaphors illustrative of the salvation process. From the point of view of Barth and others, Law and Gospel are best approached in reverse order. Many Trinitarian problems might well be resolved by the employment of a different underlying metaphysics than is ordinarily presupposed, the substitution of a superior world hypothesis for an ontological one. This writer has found in predestination an excellent scriptural perspective which has been obscured by controversy conducted on the strength of doctrinaire, but faulty, assumptions. He feels that much sacramental confusion has its origin in popular metaphysical inadequacies. Morals and ethics have been

legalized to great disadvantage because our present ways of speaking have tied down their key concepts to a history of misleading terms. As a corollary consequence, faith and works have become antinomies difficult, if not impossible, to reconcile. All in all, more adequate metaphysical and terminological bases for theology to employ would afford almost unlimited possibilities for improving our interpretation of the Christian message.

Finally, the philosopher of religion could be of service by teaching subjects which skirt both the divine and the human sides of systematics, taking off

mostly from the latter. A number of course titles suggest themselves: Philosophy of Religion, Problems of Philosophy and Religion, Comparative Religion, Church and World, Apologetics, Ecumenics, Ethics. But whatever might be the pretext used, today's Christian theological faculty positively needs to recruit into its ranks a man suitable to the qualifications of a philosopher of religion, someone who will conscientiously see to it that the theology which urges upon man the necessity of reaching for heaven is always kept humanely down to earth.

THE SEMINARIAN, December, 1959

For self-assertion deludes man into thinking that his existence is a prize within his own grasp. How blind man is to his plight is illustrated by that pessimism which regards life as a burden thrust on man against his will, or by the way men talk about the "right to life," or by the way they expect their fair share of good fortune. Man's radical self-assertion then blinds him to the fact of sin, and this is the clearest proof that he is a fallen being. Hence it is no good telling man that he is a sinner. He will only dismiss it as a mythology. But it does not follow that he is right.

Rudolf Bultmann

THE SEMINARIAN, December, 1959

To put the issue rather more pointedly than I mean it, the Reformation principle of *Sola Scriptura* is fraught with the difficulty that the *Scriptura* has never really been *sola*!

—Jaroslav Pelikan.

One may so interpret the words of Scripture that the words speak the opposite of their intent; but the Sacraments, thank God, speak a language independent of the language of the minister. They are a part of the message of the Church least affected by theological or other tendencies; and that is their especial blessing.

—Emil Brunner.

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THE SEMINARIAN, December, 1959



HISTORY

IN THE

OLD TESTAMENT

by Theodore Kriefall

"Ye know neither the Scriptures nor the power of God . . ." This is a hard indictment spoken by our Lord to the Sadducees of his day—and it is a warning that sounds also in the ears of the professionally religious of our day.

We are professionally religious men. We are theologians whose ongoing task is not less challenging in this day than it has been in the past. Some of us have read the Old Testament and have come up with only scant reference to the resurrection of the body. We can understand the position of the Sadducees in Christ's day who, on the basis of the Old Testament, did not believe or teach a resurrection of the body. And yet Christ rebuked them and said they did not know the Scriptures. They had failed in their task of being theologians.

Somehow they had not rightly interpreted the Scriptures. Yet this task is as challenging now as it was then—and always will be.

We should like to apply this now to another area, that of understanding history in the Old Testament. This too is a job we can never underestimate. In a day of scientific precision, when history too must meet all the criteria of being accurate and unprejudiced, objective and scientifically precise, we have the task of interpreting the history of God's mighty acts. How do we begin?

We begin by pointing out that whatever criteria we have for history, they are not necessarily the criteria for the historian of another day. It would be an obvious anachronism to expect that our scientific measuring-sticks can be

applied indiscriminately to a pre-scientific age. Yet this is the very offense we tend to commit. Unawares perhaps, we expect history in the Old Testament era to conform with all the criteria for "good" history in our own. Thus we read the OT expecting it to be scientifically reliable data. It cannot be subjective, we say. It cannot be prejudiced. It cannot bear the earmarks of human fallibility. In short, it cannot be interpretive history.

There are many contemporary theologians who are pointing out that we are in a scientific era and the same concern for accuracy which we have was not necessarily the concern of another day. We ought to take their observation to heart. We ought to read the OT with an eye to test their theory. We ought to examine and evaluate the report of historians and scholars, especially paleographers, who are attempting to tell us how these writings came about.

There is much being written today on what we've come to know as oral tradition. It seems likely that before much of the OT, especially the Pentateuch, was written down, it was reported by word of mouth from generation to generation. Some scholars tell us, for example, that "behind the earliest written stage of the Exodus story there was a long period—certainly more than three centuries—of oral transmission."¹ This would give the report the character of "story" rather than "history" as we understand that word today.

Is this to say that it had no foundation in fact? Not at all. It simply means that the original event was related more in the form of story than in the form we commonly associate with history today. Two implications follow. One, these stories are selective. They do not purport to be a "series of naked facts arranged in chronological order like beads on a string."² We have learned this same truth from the Synoptic Gospels of the NT. The same events are used, but they are used in

different ways and sometimes in a different sequence to make a certain point. And so the events described in the OT are not exhaustive in any sense of the word. They are carefully remembered and selected data that stand out in the minds of the reporters. The raising up of Moses, the ensuing plagues, the crossing of the Red Sea—these, for example, stand out in the memory of that delivered people, and they are the events that are then reported.

The second implication of the designation of the word "story" rather than "history" is that these reports are interpretations. Today if an historian wants to be read, he must interpret the events, to be sure. But he relegates his interpretive role in order to avoid subjectivism and bias. The OT record is preserved from subjectivity in this sense, that it was the report not of a single person but of a people, a race or tribe. But it could not be called "objective" in the sense that there are no marks here of interpretation or that all races and tribes would have regarded these happenings, especially the Exodus, in the same way. This is illustrated in the fact that though the Exodus was a significant event in the history of Egypt as well as of Israel, it finds little or no reference in Egyptian records.

Israel's "history" is interpretive. But this feature we play down so significantly that we sometimes forget altogether that the OT is more than just history. It is the interpretation of faith. The events recorded in the Pentateuch probably would not have been regarded as "miracles" in the same way that Israel regarded them. Indeed, a pagan among them would not have regarded all this as the act of God at all.³

This implies that we regard the Pentateuch from a new perspective. It is not mere history in the sense we understand history today. It could not stand up under all the criteria we establish for good history in our scientific age. As a matter of fact, we can remember

with profit that "the modern idea of history does not go back beyond the Greeks, if it goes back that far" and it does not exist in the Semitic world at all.⁴

What this means for our role as theologians is this: that we do not waste time arguing the actuality of events. This is the very kind of debate that lays theology open to the charge of being sterile and spiritually unproductive.⁵ We are not so much concerned with proving that an event transpired in precisely this way as we are with claiming that God did it. This is what sets Israel's interpretation of history apart from every secular interpretation. This proclamation, that it was God acting on behalf of His people, is the unique message of Israel. It is the faith-inspired message of the OT and comes very close to what we mean when we speak of "revelation." It is this, above all, that we owe to that ancient people—that they saw God in history.

But this can be stated even more powerfully. One author, John L. McKenzie, makes a fine point in distinguishing between God in history and history in God. We owe it to the Hebrew genius (something it had by reason of the peculiar revelation granted it) that it concerned itself not merely with the reconstruction of the remembered past, viz., "historical fact," but with proclaiming these events as the very actions of Jahweh. "The Hebrew story is an interpretation of events, but an interpretation formed according to the knowledge of the God who asserts

that He is the master of events. This, we said, was the primary interest of the Hebrew story-teller, this was his story. Of this he can tell us, because he knows something we do not know."⁶

This understanding of OT history has some lasting effects. For one thing, it delivers theology from any supposed obligation to "prove" the historical accuracy of an account. No event, inasmuch as it is in the past, can be proved; much less can one interpretation be proved to be the only correct one. Both must be believed. Secondly, this understanding of the OT permits us to share in the doxological attitude in which old Israel worshipped when it remembered these mighty acts of God in its liturgy and festivals. Thirdly, it will not leave the honest theologian at a loss to account for the OT's employment of certain "legends" which originated in a culture earlier than its own. As Bernhard W. Anderson states, "What Israel borrowed she transformed and made the vehicle for expressing her covenant faith."⁷ Indeed, "these independent units of tradition were not just borrowed. Rather they were appropriated, for Israel made them her own by baptizing them into the Jahweh faith."⁸

FOOTNOTES

1. Bernhard W. Anderson, *Understanding the Old Testament* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1957), p. 13.
2. *Ibid.*, p. 14.
3. *Ibid.*, pp. 14, 29, and 40.
4. John L. McKenzie, *The Two-Edged Sword* (Milwaukee: The Bruce Publishing Company, 1957), p. 62.
5. *Ibid.*, pp. 17-18.
6. *Ibid.*, p. 70.
7. Anderson, *op. cit.*, p. 159.
8. *Ibid.*

The congregation, the church, is no abstraction or mystic reality which hovers over the congregation. It is an existent fact, the temple of the Spirit and the body of Christ. The New Testament knows no "invisible church," except that in heaven.

Anton Fridrichsen, *This Is the Church.*
May, 1960 *The Seminarian*

THEOLOGY OF CULTURE. Paul Johannes Tillich. Edited by Robert C. Kimball. New York: Oxford University Press, 1959. 213 pages. \$4.00.

"The universe is God's sanctuary. . . every supper, a Lord's supper, every work the fulfillment of a divine task. . . The religious and the secular are not separated realms. Rather they are within each other." This is the thesis of *Theology of Culture*: Religion and culture are not separate realms, but rather religion, as the expression of man's ultimate concern in life (his relation to God) is the meaning-giving substance of all culture, the sum total of man's activity. So the formula: religion is culture's substance; culture is religion's form.

In order for the Church to communicate most effectively her messages of the New Reality through Jesus Christ, she must face the sobering fact that the consequence of the Fall is not merely the estrangement of man from his Creator but also man from himself and the rest of creation. That which was united as the creation of the Divine Unity is now separated. Religion stands apart from culture; the arts and sciences have been judged to be preclusive of religion; morality has degenerated into moralisms; and the God of history has been shunted into the rank and file of the polytheistic gods of space.

The antidote to such tragic dualism Professor Tillich finds in the message of the Christian Church. The extraordinary character of Christianity derives from the extraordinary character of events upon which it is based, namely, the creation of a New Reality within and under the conditions of man's predicament. The Church's message of this New Reality in and through the person of Jesus Christ and the essential reunity of creation thus afforded is the unique answer to the questions raised by the human predicament. That is, culture demonstrates to man through all its forms that he is disengaged from God; he has lost his original essential nature and now stands outside this unity (existential situation, estrangement). The news of the Church is that Christ Jesus has healed the breach; He has reconciled those who were unable to reconcile themselves.

As a theology of culture, Tillich demonstrates how this answer of the Church can and should find expression through the media and form of culture—language, the arts, philosophy, psychoanalysis, science, morality, ethics, and education. Readers particularly interested in glossology will find his observations regarding sign and symbol in religious language (Ch. 5) worth noting. Those seriously considering the fields of sociology and psychology can hardly afford to pass by Ch. 8, a discussion of the theological contribution of existentialism and psychoanalysis. All future pastors and educators will want to take note of Tillich's challenge to the Church concerning a theology of Christian education (Ch. 11).

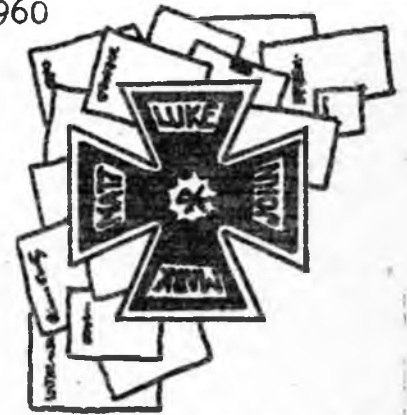
Through a compilation of previously published essays, the book's format provides for a continuity of thought from basic considerations to concrete applications. Orthographic errors such as "millenia" (p. 47) and typographical errors as in "Protestant" (p. 165) are so infrequent as hardly to justify their mention.

The conservative theologian will be careful to note the perilous implications of a few of Tillich's less-defined conclusions. We, perhaps, would ask him to be a bit more explicit. As he takes up the defense of the personality of God over against its denial by Albert Einstein, we would wish that he explain the divine personality as more than the "grandeur of reason incarnate" or the "inaccessible ground and abyss of being" (p. 131). Again, Tillich's reference to the "latent Church" (p. 51) involves him in ambiguities which might imply a minimization of the uniqueness of the Church and the revelatory character of her proclamation. Again, Tillich's preference for the term "legend" (p. 66) for elements of the kerygma usually considered fundamental, i.e., the virgin birth, and his conclusions regarding the "death" of the concept of virginity tend to weaken the force of an otherwise attractive theory regarding the truth of religious symbol.

In conclusion, the serious student, social worker, pastor, or preacher can hardly afford not to take this stimulating volume into his hands. The author is far too influential to be disregarded; the problem with which he deals is much too vital to be avoided. Unfortunately, our Church is too often content with standing on the periphery and dealing with trivia, scholastically searching the Scriptures while the world loses them. We bristle with distrust at the news that anyone is daring to step forward. Tillich is making that step. He is seeking the way for closing the tragic gap between religion and culture by setting the relation of the first, second, and third articles of the Credo in cosmic proportions. As honest theologians and fellow Lutherans we owe him our ear.

John H. Elliott

DISCERNING PERIODICAL SPIRITS



Owing to the end of the academic year, most students will not have opportunity to read the articles mentioned below. The extensive commentary is intended to compensate for this.

Martin Marty, "Dietrich Bonhoeffer: Seminarian's Theologian" (Christian Century, April 20, 1960). Having dedicated the last issue of THE SEMINARIAN to Bonhoeffer, we cannot but agree with Pr. Marty's evaluation of his significance. This article serves as a helpful introduction to Bonhoeffer for anyone who may have remained so aloof from Seminary discussion as to need an introduction.

Robert C. Schultz, "Baptism and Justification" (*Una Sancta*, Easter, 1960). The great Acts of God are not confined to the first century. They include the Baptismal action at the font in your parish. Schultz speaks in a scholarly but pointed manner to the rupture that has resulted from our frequently too-rigid separation of justification and sanctification. Were this article read and pondered by every pastor in Synod, it would effect a revolutionary re-examination of what is often glibly called "preaching the Gospel." Not so incidentally, *Una Sancta* is one of the periodicals you will surely want to receive regularly in the parish (\$2.00 per year; 246 Fifth Street, Ridgefield Park, N. J.). Dr. Robert Schultz teaches religion at Valparaiso University.

Peter Fraenkel, "Revelation and Tradition" (*Studia Theologica*, vol. XIII, pp. 97-134). A study of doctrinal continuity in the thought of Bl. Philip Melancthon. As somebody recently remarked, Melancthon is the man we often remember because he "changed the Augsburg Confession." It would be well if we recalled more frequently that he also wrote it. Fraenkel examines Bl. Philip's attitude to Tradition and traditions, and comes up with results that may surprise some Lutherans, not the least of which is the contention that Melancthon remained theologically consistent throughout his life. The author points out that the Confessional writers took the Catholic Creeds as their starting point. They rejected the notion that the Creeds were to be "checked" with Holy Scripture. Our Lutheran Fathers were well aware that the principle of sola scriptura is itself part of Tradition. We wonder if those who speak lightly of our being a "Bible-centered Church" are as acutely cognizant of this fact. It does not seem so when the same brethren talk as though the Catholic Faith stands or falls on the question of big fishes' appetite for prophets.

Rudolf Bultmann, "From a Marburg Sermon" (*Theology Today*, April, 1960). This short (two pages) excerpt from one of Bultmann's sermons makes delightful reading. He dramatically spells out the Gospel with emphasis on the true mean-

Dr. Pelikan, an eminently conservative and catholic-minded Lutheran, of Pan-protestantism. It is merely to suggest that he might have explicated more clearly his Lutheran commitment in order to avoid being misunderstood by his readers.

George W. Dollar, "The Lord's Supper in the Second Century" (*Bibliotheca Sacra*, April, 1960). An interesting study of Ignatius of Antioch, Clement of Rome, the *Didache*, Justin Martyr and Irenaeus, with particular emphasis on the sacrificial aspect of the Holy Eucharist in these writings. Although the Lutheran reader will not share Prof. Dollar's unsympathetic attitude toward the Eucharist Sacrifice, he will find the many quotations from these Holy Fathers helpful.

Karl Barth, "The Humanity of God" (*Cross Currents*, Winter, 1959). This is an essay read by the greatest of living Reformed dogmatists to the Swiss Reformed Ministers' Association. It is of special interest to members of the Church of the Augsburg Confession because it represents a major shift in Barth's thinking from an emphasis on the Absolute Deity to the Immanence of God. The essay is also significant for an understanding of Barth's anthropology. It is to be hoped that Barth's approach to a "Theology of the Cross" will lead him away from his apparent biblicism to a more consistent appreciation of Catholic Tradition, since it seems that a preoccupation with the Absoluteness of God is intimately connected with a Biblical literalism. It does not become a Seminarian, however, to assume a patronizing attitude toward a theologian whose scholarship has done so much to revive historic theology in Reformed circles.

Edward J. Kilmartin, "Liturgical Influence on John 6" (*Catholic Biblical Quarterly*, April, 1960). This is another blow to the decreasing minority of scholars who persist in a non-eucharistic interpretation of John 6. The author

urges that John 6 is related to a form of Christian Passover Haggadah. He suggests the Jewish and Christian pass-over Liturgy and the daily Eucharistic Liturgy is the *Sitz im leben*. This is a useful supplement to Cullmann's (SCM Biblical Theology Series) treatment of the Johannine material.

Reginald Fuller, "The Resurrection of Jesus Christ" (*Biblical Research: Papers of the Chicago Society of Biblical Research*, 1960). This is an important article for every student interested in the problem which has received the unfortunate label of "demythologization." The problem posed is whether the Resurrection of our Lord is an historical fact in the ordinary sense or whether it is a fact on which the Faith is dependent but not in the ordinary sense historical. Fuller maintains that the New Testament distinguishes between an observable occurrence and a faith event. The Resurrection is the latter, a supra-historical revelation. Although he leaves the reader hanging, he does suggest some interesting possibilities. The question to be faced by every NT scholar is whether the NT does indeed make such a distinction. If it does, we dare not use the guise of defending the "historicity" of Biblical accounts to ignore the distinction. For thus we would, in the name of the Bible, be placing ourselves in opposition to the Bible. Fuller's question (which is also the question raised by Bultmann) can only be answered by the exegete through objective historical study of the documents involved. It is passing strange that some of the most vocal "defenders of the Bible" are so afraid of Biblical research. The hesitancy to ask honest questions, be they ever so radical, betrays a lack of confidence in the inspired Scriptures.

Dom Jean Leclercq, "The Sacraments of the Easter Season" (*Worship*, May, 1960). Divine life is introduced or renewed in us by the Sacraments in the Church's Easter Liturgy. Holy Baptism is both the symbol and effecting of

ing of faith in Christ. He relates faith to the miraculous and correctly insists that our faith is in Christ and not in miracles. This article is especially interesting, as it shows Bultmann's exegetical methodology directly applied to homiletics. As is frequently the case, it is easier to understand a theologian's message through his preaching than through his scholarly tomes. With this brief article we urge you to execute the much-needed resolve to talk about Bultmann less and read him more.

Karl H. Hertz, "An Evaluation of Reinhold Niebuhr's Ethics" (*Lutheran Quarterly*, February, 1960). Here is a sympathetic treatment of the elder Niebuhr written from a conservative Lutheran viewpoint. Allowing that Niebuhr is writing from Protestant presuppositions for Protestants, he should not be neglected by Lutherans who could well benefit from his prophetic insights.

W. D. Davies, "A Quest to be Resumed in New Testament Studies" (*Union Seminary Quarterly Review*, January, 1960). This is the inaugural address of Dr. Davies upon assuming a professorship at Union Seminary. He overviews the state of NT studies with particular reference to the renewed interest in "the historical Jesus." Since our part of the Church was for the most part in theological quarantine when the "historical Jesus" was first extolled and then supposedly annihilated by Schweitzer, this "renewed interest" may not sound too exciting. It is of the utmost importance, however, if we are to understand and share in the remarkable Biblical research being carried on by both Protestant and Roman scholars. American Lutherans have yet to make a distinctive contribution to the revival of Biblical Theology.

T. A. M. Barnett, "Trends in Old Testament Theology" (*Canadian Journal of Theology*, April, 1960). As a complement to the above, the reading of this article will give an excellent understand-

ing of developments in OT study. Barnett provides a helpful guide to resources available to the preacher, thus making this an eminently practical article.

George H. Tavard, "The Riddle of Roman Catholicism: A Review Article" (*Journal of Religion*, Jan., 1960). Fr. Tavard is warmly appreciative of Pelikan's work, calling it "the best by far of the genetic approaches to Roman Catholicism." He suggests Pelikan should have discussed the genius of the Roman Church more in terms of the Eucharist and the teaching of a "sacramental universe." As is to be expected from a brother of the Latin persuasion, he is critical of Pelikan's suggested methods for achieving reunion of the Church. Tavard urges it is more accurate to see Protestantism and Romanism as two syntheses of the same elements rather than as two partial and complementary expressions of one tradition. Interestingly enough, Fr. Tavard does not mention one of the most glaring inadequacies of *The Riddle*, namely, the implied wholeness of Protestantism in the Protestant-Roman antithesis. The label of "Protestant" is clearly unacceptable to the Lutheran theologian who recognizes that we share with Rome the Catholic Creeds, the Sacraments, and the concept of dogma—none of which are embraced by the larger portion of "Protestantism." Of course we may call ourselves Protestant in the purely historical and largely negative sense of being among those who protest the abuses of Rome, but to imply a theological connection of the Augustana with either fundamentalism or unitarianism is to trip tragically over a semantic accident. Wittenburg looks to both Rome and Geneva with the same humble caution and prayerful passion for concordia. Lutherans do well to assume but a stance of friendly curiosity toward the great part of Protestantism that is only remotely related even to Geneva. Pan-protestants too readily confuse comparative religions with comparative symbolics. This is not to accuse

Dear Doctor Fuerbringer,

We, the undersigned, respectfully submit to you the following matter:

As you no doubt already know, we have carried on doctrinal discussions with another group of students. These discussions had as their purpose the clarification of the points of doctrine which have caused conflict and division on this campus in the past several years.

Since some of us had conducted unsuccessful dealings of this kind before, we know the general aversion to formal charges. We thought we could avoid such action at this point and secure a clarification of the issues through public discussions in the presence of our advisors and Seminary officials. We had been led to believe that the proper way to raise issues of this kind was through our faculty advisors. We now understand that this is not the case, and that no action can be taken unless specific charges are made.

Being vitally interested in the solution of the problem, we must and shall offer specific charges.

Permit us, however, to preface the same with some "historical introductions":

The present conflict is not new. Some of us have faced it for several years. The main issue is the doctrine of Holy Scripture. In a general way, the discussions through these past years telescoped through four logical-chronological stages:

- (1) Inspiration. We found that it is almost useless to operate with terms like "inspiration" or even "plenary inspiration", since these are sufficiently elastic to permit any interpretation. And "verbal inspiration" too, besides being a formulation which, we are informed, we may not "force" on anyone in our Synod, is, when not safeguarded, subject to semantic evaporation.
- (2) Inerrancy. The issues are apparently met much more effectively and directly in the area of the inerrancy of Scripture. If the inerrancy is affirmed bona fide, verbal inspiration must be presupposed.
- (3) Complete inerrancy. But even the term "innerancy" becomes ambiguous by being tacitly assumed to embrace only certain portions of Scripture. Hence we had to specify that we understand by "innerancy" the doctrine that the Holy Scriptures "contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." (Brief Statement, 1)
- (4) "Hermeneutics". We found that even the confession of plenary inerrancy may be subject to ambiguity: It is claimed that even though Scripture may contain errors ("error" being apparently defined in some such sense as "major theological heresy"), portions of the Bible, such as the first few chapters of Genesis, including the account of the creation and fall of our first parents, must or at least may be understood figuratively and not as literal history. This we can in no sense regard as submission to the text of what to

us is the Word of God. It rather appears to us that if "inerrancy" does not refer to the plain, literal sense (unless of course, the text, context or another text demand the figurative sense), then "inerrancy" means nothing and may be applied with equal facility and justice to Aesop's Fables and other forms of literature from which morals may be drawn which are "true" at some level of generalization. Scripture then becomes a "waxen nose." We therefore believe that the literal historicity of the Scriptural account of the creation and fall of Adam and Eve is not an open question or a mere "hermeneutical problem," which has no bearing on the doctrine of the inspiration and authority of Holy Writ, but that this Genesis account is in fact a reliable barometer of the doctrine of Scripture.

For us, then the last three of these four "stages" are already implicit in the first, and each is meaningful only if all of the succeeding ones are also affirmed.

As the discussions have proceeded, through the years, from stage (1) to stages (3) and (4), where the conflict centers at present, it has been our impression that the "other side" (of whom the gentlemen herein named are not the exclusive representatives) has become progressively less crass and more subtle. But the basic positions appear to us to be unchanged. We have witnessed an increase not of conservatism, but of caution and specification.

.. In fact we can conceive yet of a fifth stage of refinement of the issues, and that not altogether without foundation in actual experience: The positions outlined in stages (1) to (4) could be, at least in part, formally granted, but not as indubitably certain Scriptural truths, but only as pious conclusions, results of empirical investigation, human conviction, etc. To concede validity to such a "confession" would, in our estimation, be tantamount to granting a dispensation, in principle, from the positions so confessed, though for a time this right may not be exercised. In our discussions, we have therefore operated on the basis of the principle that what is not confessed positively as indubitable Scripture-truth is not confessed at all, no matter how strongly it may be emphasized that a definite, dogmatic denial or rejection is avoided.

In the light of the preceding, we herewith regretfully submit the following concerning these seven students, Paul Heyne, Dale Krueger, Ed Lawrence, Duane Mehle, William Olsen, Arthur Simon, Thomas Strieter:

- 1) Their theological outlook is seriously tinged with Lundensian and neo-orthodox theology, as evidenced in a typical vagueness, subjectivity, and uncertainty with regard to doctrine in general. They do not regard the Missouri Synod's Brief Statement as in any sense normative or binding for them.
- 2) They do not accept the authority of Holy Scripture in the sense in which our church has always understood this, Specifically:
 - a) They refuse to affirm as a dogmatic certainty the inerrancy of Scripture in all matters of which it treats, including "historical, geographical, and other secular matters." (Brief Statement, 1) Their reasons are: (1) The original autographs are not available for an empirical determination of their inerrancy, and (2) in view of the many variants it is meaningless to predicate verbal inspiration and complete inerrancy of the present text.

- b) They refuse to confess as a matter of faith the literal historicity of the Genesis account of the creation and fall of Adam and Eve, and would admit the view that Adam and Eve are not to be regarded as historical persons. We are treating this under the doctrine of Scripture and not of Creation, because we regard this view as a subversion of the organic foundation of our faith, the Scripture principle.
- 3) They refuse to affirm ("in view of the absense of Scriptural grounds") the doctrine that man has an immortal soul which survives after death. They regard the soul as "not ontological but existential," i.e. as a quality of the body, which perishes together with the body.

These views we understand to be contrary to the Evangelical Lutheran position of our Synod. Hence we cannot with a good conscience sit by idly while men holding such views are graduated into the field to become pastors and even teachers. You will understand, then, that we cannot accept men with such beliefs as future colleagues in the ministry, with whom we are to live in brotherly peace and concord. We therefore request that steps be taken to ascertain the correctness of our charges, and if they are sustained, to take the appropriate action.

We should like to say also that under the circumstances we cannot very well consider the case settled and closed by any solution operating with the theory of "talking past one another," "misunderstanding," "using different terms," etc., unless we have been given full opportunity, at a public hearing and in the presence of our faculty advisors, to support our cause and to question the witnesses.

In view of the fact that the academic year is rapidly drawing to a close, and calls are about to be issued, we respectfully request your immediate consideration of this matter.

Respectfully submitted,

Paul Dorn
David Scaer
Robert Stockman
George Lobien
Robert Cordes
Richard Beitz
Kurt Marquart
Herman Otten

/s/

To whom it may concern:

The undersigned herewith offer a brief appraisal of our position on the points alleged concerning us in a document of May 1, 1957:

1. We would ask for clarification as to what is signified by "Lundensian and neo-orthodox theology." We suggest that such terminology is itself vague, subjective, and uncertain. We subscribe without reservation, both in letter and in spirit, to the canonical books of the Bible as the inspired, authoritative Word of God, and the only rule and norm of faith and practice, and to the ecumenical creeds and the Lutheran Confessions as a correct exposition of the same. Synod has consciously avoided any attempt to elevate other documents, including the Brief Statement, to a confessional level, and in this we submit to the Church.

2. There are obvious difficulties connected with the transmitted text of Holy Scripture. We have not, however, adopted an "empirical" approach to Scripture. Thorough empiricism would nullify the Christian faith and therefore has no place in a valid Christian hermeneutics. We affirm the inspiration, authority, and normative character of Scripture, both Old and New Testaments.

In view of the content of the New Testament Kerygma, we have not placed the Genesis account of the creation on the same level as the witness of the Apostles to the deity of Christ, the redemption effected by our Lord on the cross, His resurrection, or the new life in Christ. We frankly do not see how a questioning of the literal history of the Genesis account is necessarily a subversion of the Scriptural principle. In fact, we raise the question whether an a priori insistence on any one mode of interpretation does not involve a refusal to listen to Scripture in its total context.

3. We categorically deny the position here expressed. In a group meeting the question of a body-soul dichotomy was briefly discussed, and by mutual agreement the matter was left open to exegetical clarification by the faculty. It comes to us as a surprise, therefore, that this question should be made the basis of theological conflict. Furthermore, the position expressed in this accusation does not, by any stretch of the imagination, represent a viewpoint suggested at this meeting or elsewhere by the undersigned.

Respectfully submitted,

Paul Heyne	William A. Olsen
/S/ Duane Mehl	Art Simon
Arlis Ehlen	

(Two names from our group are absent from this signing. Explanation: Ed Lawrence has been out of town since Wednesday. Tom Strieter has had classes all morning and was not around when the paper was ready for signing, since speed was also an important consideration. Furthermore, he was not present at both meetings and was not as directly involved.)

The above students were declared doctrinally sound by the St. Louis Seminary faculty. Heyne is currently teaching at Valparaiso University, Ehlen is an instructor at the St. Louis Seminary and Simon is a pastor in Denver after teaching at River Forest.

Distributed by the Professor.
1959
(Excerpts)

(Mr. Arthur Simon
Religion Instructor
Concordia Teacher's College
River Forest, Illinois)

Doctrine 1

Books on reserve (shelf "A")

Aulen, THE FAITH OF THE CHRISTIAN CHURCH
Pieper, CHRISTIAN DOGMATICS (vols 1 & 2, shelf "G")
Brunner, OUR FAITH
Neve, A HISTORY OF CHRISTIAN THOUGHT (2 vols)
Allbeck, STUDIES IN THE LUTHERAN CONFESSIONS
Bainton, HERE I STAND
Watson, LET GOD BE GOD
Pelikan, FROM LUTHER TO KIERKEGAARD

REVELATION

4. The purpose of revelation is not intellectual enlightenment. As faith is more than knowledge, so rev. is more than disclosure of truths. Recall Greek vs Hebrew views of truth; OT Covenant.

Revelation is an on-going activity, Ro. 1:17. God's continuing self-disclosure. An activity, not a 'thing.' Dynamic, not static.

This does not mean (since NT era) that the revelation changes, that the old becomes out-dated. The same Gospel reveals God. The Bible, as a recorded, primary witness of that Gospel, stands in a unique position, so that all subsequent proclamation of the Gospel is dependent upon it. This means that as the message of the Bible is discovered, it also serves as an instrument of revelation. But the Bible is not to be identified with revelation which is God's activity of disclosing Himself.

Revelation is God making Himself known. The Word is the instrument of that self-disclosure. Finally, both the Word and revelation climax in Christ, who is THE revelation and THE Word.

I--THE AUTHORITY OF THE BIBLE

The Bible is the source-witness, primary witness, first-hand witness to God's saving action. Here message of prophets and apostles is recorded. Because the Bible is the primary witness which stands in immediate relation to God's saving action, it is the standard, the measure, the rule by which all subsequent preaching and teaching must be gauged. For not everything that pretends to be the Word of God is what it claims to be. How do you tell? In the Bible we have recorded the original prophetic and apostolic message. Whatever fails to agree with it cannot be God's Word.

III--THE AUTHORITY OF THE BIBLE AND THE LUTHERAN CONFESSIONS

3. Why the Confessions at all?

- b) The Lutheran Symbols came into being at a crucial period in the history of the church, and in response to basic errors. This is important. We don't add new, binding confessions (e.g., The Brief Statement) at every other synodical convention. Result would be sectarianism. Lutheran Symbols are broad and basic.

INSPIRATION - I

NT WRITERS were not aware they were writing part of the Bible. The authority they claimed was the authority of the message which they preached--which was not man's gospel, taught in words of human wisdom, but God's Gospel, taught by the Holy Spirit. Beyond this NT writers said nothing about their own inspiration. They were not pre-occupied with the matter, but simply assumed inspiration by the CT. Didn't spend time defending fact that all Scripture is given by inspiration.

INSPIRATION - II

Infallibility. The Bible is infallible in its message of salvation, for its purpose and authority lies here. This is clear. Means if I use the Bible properly, it is an infallible guide. If I use it improperly--and demand precise and technical accuracy on non-theological points--it is not infallible. But then it is not really the Bible which is fallible--it is I who am at fault for demanding something which is foreign to the purpose of the Bible and which the Bible doesn't promise to give. So we should not go to the Bible demanding infallible precision on non-theological items. To demand this would ignore the distinction between different kinds of information and treat the Bible as a book of impersonal truths. But revelation is not impersonal, non-theological information; it is God actively and personally disclosing Himself to save men.

Example: biblical cosmology and Joshua 10.

Question of certainty and reliability: If we can't insist on this sort of non-theological infallibility, how do we know we can trust it at all?

1. This is the wrong question. It is looking for fleshly security --tangible, human proof. If we can find an infallible book, a book we can prove to be infallible on a purely rational basis, then it is easy to believe--but is it really faith? . . . The question of certainty and reliability was basically answered when we found that the Holy Spirit gave certainty, not some pre-determined doctrine of infallibility.
2. We recognize the truth of the Gospel as it is proclaimed to us today in Christian congregations. We don't demand precision by the preacher on all non-theological items before acknowledging his message as God's saving Word.
3. The certainty which says: I believe the Bible because it is infallibly precise on every point of information of any sort--becomes the great uncertainty, one which must fear lest some new archeological discovery may call into question some relative; minor item of history or geography. Then the whole structure would collapse, for faith has been placed on the wrong level.

April 19, 1959

Religion Division
Concordia Teachers College
River Forest, Illinois

Dear Professor Peellet:

We, the undersigned, as students of Concordia Teachers College and future teachers in the Lutheran Church--Missouri Synod, are deeply concerned about the doctrine of verbal inspiration.

Most of Protestantism has long ago abandoned this doctrine. Today some sections of Lutheranism label it a "theory". Meanwhile, the Missouri Synod, at least officially, continues to declare its belief in the verbal inspiration of Holy Scripture.

We have come to know and believe that "verbal inspiration of the Scriptures is not a so-called "theological deduction", but that it is taught by direct statements of the Scriptures ... that they (Scriptures) contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters." (Brief Statement, p.4 article 1) We further believe that Scripture not only contains God's Word, but is God's Word.

Therefore, we are concerned that this doctrine be taught in our schools, both elementary and secondary. As future parish school teachers we intend to instruct the youth of our church in this important truth. Because it is apparent that this truth is being denied by some theologians in our church, if not openly, then by their silence, we would like to be assured by the Religion Department of Concordia Teachers College that verbal inspiration continues to be believed and taught by the members of the religion faculty here. Our attendance at Concordia this year has led all of us to seriously doubt whether it is.

We request a written statement on this matter for two reasons. As we have already declared, we believe verbal inspiration to be an important doctrine of Scripture. It assures us that we have a totally reliable source for our faith. We expect this truth to be taught to future students at Concordia. Thus, they may have a strong foundation as they teach religion in the classroom some day.

Secondly, as long as belief in verbal inspiration is the official stand of the Missouri Synod we consider it unethical for a person to teach religion in a synodical school who either does not believe this doctrine or denies it by means of his teaching.

We wish to make our position clear: we are not accusing anyone of false doctrine. We realize that as sinful human beings we are prone to errors in judgment and tend to misunderstand others. For this reason also, we are hesitant to question the sincerity of anyone on the faculty. On the other hand, because serious misgivings have arisen in our minds regarding the position of our faculty on the doctrine of verbal inspiration, we request a clear written statement from the Religion Division on this matter.

Yours in Christ,

Robert Carpenter, Louis Herring, Ed Homeier, Dick Suhr, Evan G. Schiller, Henry Loppnow, William Oehlkers, Andrew Melendez, Robert Schollmeyer, George Dellinger, Callevir

BOOKS OF THE MONTH

Walter Oetting

RELIGION

JESUS AND HIS COMING

By John A. T. Robinson (Abingdon Press \$4.00)

You pay the price of this book and you will still be getting a lot for nothing. The author has done a good job in pointing out the problems in the Biblical testimony about Christ's second coming and in setting forth an exposition of his own which is worthy of real consideration.

What the previous generation accomplished in the rethinking of First Things, this generation is doing now in the area of Last Things. Eschatology is in the forefront of theological debate today. This book is a major contribution to that debate.

Robinson is concerned with Christ's second coming. He attempts to determine how far back this idea goes. He tries to show how this expectation arose. In what form does it owe its origin to Jesus Himself?

The distinctive element in eschatology which interests the author here is "the expectation of the coming of Christ from heaven to earth in manifest and final glory." He insists that this is only one aspect of the Biblical testimony about last things. To deny that Christ promised to come again is not to deny the rest of the testimony. He isolates four emphases that are part of the Scriptural testimony but not intimately connected with the second coming. They are the Day of the Lord, the Last Judgment, the Ingathering of the Elect, and the End of the World.

These four elements are all part of eschatology of the Old Testament. They simply stand, whether Jesus is part of them or not. However, it is just this added thought, that the Messiah would come twice, which interests the author. This idea is not part of the traditional Jewish hope. Robinson admits that Jesus taught all the traditional aspects of Jewish thought. So the problem is not "a Parousia hope or a completely realized eschatology" but rather, assuming that Jesus accepted the traditional teaching of the Old Testament, just what part did He expect to play in this event.

Robinson begins by considering the actual expectation of the early Church as it is formulated in the Creeds. He notes a number of problems in connection with this expectation. This forces him to an analysis of the expectation of Jesus Himself. He shows to his own satisfaction that Jesus expected to be "vindicated in glory" and that He taught that His advent was a

unique visitation of God confronting man with a crisis which demanded decision. The remainder of the book is an attempt to show how the church came to understand Jesus as predicting His own return.

The discussion of how and why this took place is fascinating and speculative. Robinson claims that Jesus looked on eschatology as an interpretation of present history. He saw history in the context of the end. His interest was a moral one. The Johannine phrase "the hour is coming and now is," connecting the present with the future, expresses most adequately the thought of Jesus Himself before the Sanhedrin when He said, "From now on you will see . . ." The coming of Christ is every bit as much of the future as the past.

The author claims that Jesus never taught this "second" coming. His coming, rather, inaugurated the eschaton which continues from then on and is vindicated through His resurrection, ascension and ruling of the Church. Robinson is not debating Christ's coming but is suggesting that His coming is already begun and is continuing. It is not a coming which, "having happened," is also still "living in the future."

This "from now on" was divided by the Church into "now" and "not yet." The same interest in chronology that took the prophetic eschatology of the prophets and changed it into the apocalyptic of the later period is seen at work on the sayings of Jesus.

Any person who gives serious attention to the Biblical testimony about last things must admit that there are problems galore in the material. The value of this book is that while Robinson explodes many of our cherished formulations, he does an honest and intelligent job of understanding the hope of the New Testament. He finishes his work with a presentation of the Christian hope which not only does justice to the Scripture but also leaves the twentieth century Church with a hope which is still "imperishable, undefiled, and unfading."

WALTER OETTING

THE DOCTRINE OF THE TRINITY

By Cyril C. Richardson (Abingdon, \$3.00)

The thesis of this essay is that the doctrine of the Trinity as expressed by the Church is an inadequate expression of the Christian faith in God. The author claims that it neither illuminates the faith nor guards the essential truths of that faith. Indeed, he attempts to show that the essential meaning of the Trinity in its classical formulations is not necessarily connected with the number three. It is an artificial construct. He writes, "It tries to relate different problems and to fit them into an arbitrary and traditional threeness. It produces confusion rather than clarification; and while the problems with which it deals are real ones, the solutions it offers are not illuminating."

The author shows how the various writers from Gregory of Nyssa to Dorothy Sayers attempt to relate the real problems involved — the difference between the Father and the Son, the paradox of absolute and relatedness in God, and the rather ambivalent place of the Spirit — to this artificial threeness.

To the rather prosaic answer that after all the Trinity is the obvious testimony of Scripture, Richardson asserts that these symbols for God in the New Testament are in a rather fluid state and the work of the Son and Spirit especially tend to overlap.

This is the value of the book. All modern formulations of the doctrine of the Trinity, whatever they are, are a product of historical development. The history of this doctrine is the history of the Church attempting to express adequately the testimony of the New Testament. To claim that the Bible clearly defines any of the modern conceptions of the Trinity, without the intervening history, is quite arbitrary. Certainly when we hear the "doctrine of the Trinity" denied, it is important to find out just what is being discarded.

Richardson's interesting study will most certainly provoke fruitful thought and discussion.

WALTER W. OETTING

THE CRESSET, April
1959

19

RELIGION

MATTHEW APOSTLE AND EVANGELIST

By Edgar J. Goodspeed (Winston \$3.50)

This is a great "who-done-it" on the authorship of the gospel attributed to Matthew. While the book is rather repetitious (it could be condensed into a short article of this journal without losing much), the style is engaging. It is the kind of reading that you do not put aside easily.

Goodspeed defends Matthew as the author of the gospel which has been given his name. This is interesting in the face of most modern scholarship. He refers again and again to Isaiah 8:16-18 of which Jesus is supposed to have been very conscious. The example of Isaiah led Him to select a "recorder" for His words too — who else but Matthew, a man of ledgers and figures. Goodspeed points out the usual "tax collector touches" in the Gospel. And these are rather interesting! He insists that to credit Matthew as merely "the source" of the Gospel is to ignore all traditions in first century Greek literature.

Certainly the final value of this book will depend on how well Goodspeed can defend his thesis. We feel that much more needs to be said than that enclosed in this book.

As a footnote we might suggest that the tax the publishers charge for this book about a tax collector is, like most taxes, somewhat steep.

WALTER W. OETTING

MAKER OF HEAVEN AND EARTH

By Langdon Gilkey (Doubleday \$4.50)

This book is not about how things began! There is no attempt here, except perhaps in a negative sort of way, to deal with creation as the beginning of history. The author is much more concerned with the ongoing creativity of God in every human life and in the cosmos than with mere chronology. This, it seems to this reviewer, is soundly Lutheran.

So much is written about creation these days that has nothing to do with the religious issues involved. This book is a brilliant exception. Dr. Gilkey presents the Christian affirmation, "I believe in God . . . Maker of heaven and earth," as it is related to various levels of thought, other affirmations of the Christian Gospel, philosophical categories, and as it has been treated in the history of Christian thought. (The footnotes are especially helpful here). But he also, as the dust cover notes, relates creation "to the urgent human problems of meaning, of security, and of destiny." Lutherans should find much to challenge them

here. The genius of Luther was that he always searched out the "religious level" whenever he read Scripture. The book is in that tradition.

Langdon Gilkey is one of those younger theologians whose theological outlook has been molded in the Reinhold Niebuhr and Paul Tillich cast. His presentation has a soundly biblical orientation, but he does not indulge in fundamentalist vagaries. On the other hand, he shows liberal protestants the inadequacy of their theology in its own terms. We have a feeling that while Luther seldom wrote in such a systematic manner he would have appreciated this approach. It ought to be appreciated by Lutherans today!

A list of the problems Gilkey discusses will interest many in the book. Possibly the best section of the book is that dealing with the *creatio ex nihilo*. That God is Lord of all, that creation is not intrinsically evil, that creation is not identical with God, that creation is not illusory, are just a few of the implications of this formulation that Gilkey discusses in detail. He asserts that *creatio ex nihilo* is an attempt to affirm the fact of creation without discussing the "how." It asserts a monistic origin, but paradoxically a dualism between Creator and creature.

He completes his discussion with chapters on what the Christian faith in creation affirms about God, the World, meaning in life, evil, and the Gospel.

WALTER W. OETTING

Seminary Installs Two Professors on December 2 1959

The Revs. Donald L. Deffner and Walter W. Oetting will be installed as assistant professors in the departments of practical and historical theology respectively of Concordia Seminary, 801 De Mun, at a special campus communion service to be held in the seminary chapel at 8:30 a. m., Wednesday, December 2.

The Rev. George W. Wittmer, pastor of Messiah Lutheran Church, Grand and Pestalozzi, and 3rd vice-president of Synod, will be the preacher and will officiate at the rite of installation. The seminary chorus will be directed by William Heyne, and the chapel choir by Arno Klausmeier.

Rev. Deffner is a 1947 graduate of Concordia and received his Ph.D. from the University of California. He comes to the seminary after 12 years of service as campus pastor at the University of California at Berkeley.

Rev. Oetting has been pastor at Christ Lutheran Church, St. Joseph, Michigan, since his graduation from Concordia, St. Louis, in 1955. He is a graduate of Valparaiso University and received his M.A. from Washington University in St. Louis.

January, 1956

THE SEMINARIAN

the bases of Baptism and the Lord's Supper from both the Old and the New Testament, and their interpretation.

—Robert Wolter

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY

by Paul Tillich, the University of Chicago Press.

Almost all have heard the terms "Biblical Religion" and "Ultimate Reality," many have heard the inferences of each contrasted and compared, yet few have understood the implications of either. Paul Tillich attempts to define the basic implications of each and emphasizes their inter-dependence and possible ground for mutuality. In the author's own words the purpose of this brief (85 pages) but profoundly thought-provoking presentation is ". . . to show that each of the biblical symbols drive inescapably to an ontological question and that the answers given by theology necessarily contain ontological elements."

The thinking Christian who is ultimately confronted with the tension between biblical religion and ontology ("The Core of Philosophy"), will find Tillich's definitions of the two terms highly valuable in systematizing his own thinking on this particular matter. Furthermore, the thinking Bible student will find the author's presentation of ontological motifs in the Bible highly stimulating if not always tenable.

—Martin L. Machr

THE WALTHER LEAGUE MESSENGER

Have you read . . .

MARTIN E. MARTY:
Theologian as Historian

Sure to become one of the most talked about books in the coming months is Martin E. Marty's *A Short History of Christianity* (Living Age, \$1.45). This is a paperback book. But don't be deceived. It's not one of those popular histories which puts information into easily-digested capsule form.



Dr. Marty has written a comprehensive, thoughtful, learned history of the Christian church from Old Testament times right down to the present. It's a marvelously exciting story he tells. Here you will find the significance of men like St. Augustine and St. Thomas Aquinas explained. Here you will see the Reformation in the context of the times in which it occurred. You will learn also of the tremendous importance of men like Zwingli and Calvin. You will discover the background of the famous East-West split in the church

which occurred more than a thousand years ago, a split which has endured to the present and which the present Pope is trying to heal.

One of the most brilliant chapters is Dr. Marty's sympathetic account of that sad period in the church when spiritual night fell. This was that tragedy of the fifteenth century when the church's leadership became more devoted to the world than to the things of the spirit. But it was not all night. There was still an occasional gleam of spiritual light in various religious communities, in the rise of great religious thinkers and doers. On the whole, however, time was rushing toward that great earthquake: the Reformation.

The last part of the history treats the expansion of Christianity in modern times. In this section is the account of the great modern missionary movements. There is also the account of the expansion of the church in America.

For the reader who is curious about the strange word "ecumenical" Dr. Marty offers a detailed account of its development and even makes something of a forecast about its future.

This is certainly a superb job of writing. It is not easy reading. Dr. Marty makes no concession to people who like to get their theology from the Reader's Digest or family-type magazines.

The WALTHER LEAGUE MESSENGER is particularly happy to salute this first book (more are on publishers' lists) by one of its long-time contributors and artists. Dr. Martin E. Marty is an associate editor of the Christian Century. He is nationally known as a sharp critic of much that is wrong with Christianity and Lutheranism today. He is pastor of The Lutheran Church of the Holy Spirit, Elk Grove, Illinois.

Two other current religious paperbacks you shouldn't miss (starred

The Lutheran Witness

Volume 79

Number 2

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IN THIS ISSUE

• What Sustains Us? • 4

Dr. Martin E. Marty, pastor of Holy Spirit Church, Elk Grove, Ill., and associate editor of *Christian Century*, relates the faith of Abraham to our age of mobility and displacement.

The Northwestern Lutheran
Editorial in official
organ of Wisconsin Synod

September 28, 1958

Fifty Years Of the Christian Century has now been published for fifty

years. It has served as the voice of liberal Protestantism, the extreme liberal wing of it. It has been said that where God builds a church, there the devil builds a chapel beside it. Likewise it can be said that where a church paper is published in the interest of Biblical truth, another one is published to tear down Biblical truth. *The Christian Century* falls into the latter category. It espouses a liberal theology. The Bible is not the absolute authority in religion for it. It derides the verbal inspiration of the Bible. It has thrown overboard all the fundamental Christian doctrines. It may speak of the Word of God but means something altogether different than we mean. It may speak of Jesus as the Lord, but that is only a weasel word which has sucked all the comforting meaning out of it. Ever since the unionistic National Council of Churches was born, it has set itself up as the champion of its vague theology. About the only time it has taken issue with the authorities in the National Council of Churches is over the location of its national headquarters.

A recent writer has described it as being characterized by a "spirited assault on what the Bible says and stubborn confidence instead in what *The Century* says." Another quotation from the same writer: "The Christian faith apparently is to gain its intellectual content not from divine revelation but from human speculation."

When you read *The Christian Century*, you are confronted with a mass of political news and comments. Its policy is understood from such statements as these by one of its leading editors: "Christianity is primarily a corporate religion"; "there is no support in New Testament Christianity for an individualistic conception of salvation. Christianity is not primarily an individualistic experience." The aim is to make this world a better place to live in by means of social, political, and economic reforms without first bothering to make of the individual a believer in Christ and His atoning work. The only Gospel which it knows is the social gospel.

It is a pity that this widely read religious weekly has served to keep many, particularly preachers, in the chains of the devil.

Fundamentalism and the Church⁻⁸⁹⁻

By Martin E. Marty

HAD a book titled "Fundamentalism and the Church" appeared a decade ago it would have dealt with a virtually dead issue. Fundamentalism was a movement within American churches which soon found parallels elsewhere, particularly in British Christianity. Rooted in pre-millennialist conferences in the 1870s and in the earlier reaction to Darwin and biblical criticism, it crystallized into a movement around 1909 with the publication of *The Fundamentals*. By 1918 it had taken shape as a force in American denominational politics, where it remained potent for more than a decade. Most historical surveys suggest that by 1931 it had lost its political potency, having failed to capture any major church body. But it persisted in newly organized churches and in interdenominational agencies, and as an attitude toward the faith of many Christians in the United States and the British Commonwealth and on mission fields.

That the movement seemed obsolete is clear from the detachment with which its historians regarded it. In 1948 a detailed history appeared; it dealt with the controversy of 1918-31 with the "objective" tone one can summon only when discussing matters of antiquarian interest. Its preface tells as much about the remoteness of the movement as it does about the historical presuppositions of the author. He announced that the book would not analyze the fundamentalists' theology, but would only give "a factual account of men and events" of the past.

The Approach Reversed

Now the Australian Anglican Gabriel Hebert has reversed the approach. His new book* is very short—too short!—on facts about men and events and very long on theology. The reversal suggests perceptiveness. A transformed fundamentalism has, in very recent years, presented itself as a potent position; it is this entity that Hebert deals with. His book is at once critical and irenic. He can speak of fundamentalism as a "grave menace to the Church" and he can speak of its "splendid emphases" in preserving evangelical insights. Sincerely yearning for Christian unity, he is torn by this newly self-conscious party within the church. When he discusses this novel ferment he soon moves beyond the "fundamentalism" of his title to the chosen name of the new "conservative evangelicalism."

The most significant asset of *Fundamentalism and the Church* is its author's refusal to indulge in a fruitless type of current discussion. Recognizing that reductionist Fundamentalism as a historical movement set out to do battle with a minimizing Modernism, he assesses both without settling on which was a more attractive deviation from historical Christianity. In the irenicism and pervading conservatism of a new day, many have reassessed the old fundamentalism and suggested that "at least it was better than modernism" in its fumbling adaptations to the modern world. Worse, they transfer the comparison in a false

chronology and imply that the new evangelicalism is also better than the old modernism. This discussion is fruitless partly because the "old modernism" holds few defenders today and also because it flirts with a position which Hebert effectively counters: that heresies of the Christian right are preferable to those of the left.

Writing in Australia, a continent less torn than our own by the issue of fundamentalism some decades ago, he is healthily detached from the tangled issues of "men and events." After a kindly presentation of *The Fundamentals* in the second chapter he hardly refers to the early, crude forms of the movement for the remaining eight. As a leader of the Student Christian Movement he is sufficiently involved to write with passion, disturbed as he is by the differences between the S.C.M. and the "Evangelical" Inter-Varsity Fellowship. This combination equips him to provide perspective in this landmark work.

The Focal Issue

To make the trip without unnecessary baggage, the author operates with several time-saving generalizations that will meet widespread acceptance. Modernism and fundamentalism were seemingly inevitable and easily explainable antagonists. Both were guilty of misplacing emphasis. To restore either would be a disservice. To debate which is preferable is fruitless. There is sufficient business at hand in the church's life to bring present matters to the fore.

Hebert begins his discussion of the focal issue, biblical interpretation, by quoting the Lutheran Herman Sasse, now of Australia:

The fight between Fundamentalism and Modernism is becoming more and more obsolete because the tacit philosophical presuppositions of either view have proved untenable. A Bible Movement is proceeding throughout Christendom, the deeper reason for which is that all churches are confronted with the task of finding a new theological understanding of the written Word of God. . . . The fresh approach to a theological understanding of the Bible by Anglican and Reformed scholars, Karl Barth's *Dogmatics*, and the rediscovery of Luther's Christological understanding of the Bible—all this shows that the churches are beginning to realize their precarious situation, as it became manifest at Evanston and as it is keenly felt in the mission fields.

This biblical theology confronts the new evangelicalism's philosophical presuppositions concerning the infallibility and inerrancy of the Bible as the normative Christian document. The grace of Hebert's argument lies in his ability to use the past to provide highroad perspective on just these presuppositions.

First, he turns back 1,500 years to the Council of Chalcedon, and places fundamentalism-evangelicalism on the side of the Monophysite deviation. Second, with the help of a distinction delineated by Sasse he looks back to Reformation times and places the movement on the side of the "theology of glory," which the Reformers criticized as obscuring the "theology of the cross." Finally, he views the scientific world of the present and sees fun-

**Fundamentalism and the Church*. By Gabriel Hebert. Westminster, \$3.00

✓ fundamentalism to be on the side of the materialist view of truth.

If there is any meaning in the Definition of Chalcedon it resides in the council's attempt to safeguard the fullness of the faith against the modernists and fundamentalists of its own time. This fullness, when it focused on Jesus Christ, stressed that our Lord was "at once complete in Godhead and complete in manhood, truly God and truly man . . . of one substance with the Father as regards his Godhead, and at the same time one substance with us as regards his manhood." Affirming these natures "without confusion, without change, without division, without separation," however this is expressed, helps make up the riches of the faith and by analogy applies to all its aspects. Fundamentalism's use of Scripture and its Christology, according to Hebert, both lean toward that Monophysite view rejected at Chalcedon and often since because it explicitly or implicitly stresses only the divine nature.

The rejected heresy was made formal in several Eastern churches and has remained "the favorite heresy of Orthodox Christians." This ancient issue was resurrected in the present century when the earlier liberals and later critical scholars did battle to assert "the vital theological truth of the human nature of the Bible, which is analogous to that of the true human nature of Christ."

Two Theologies

Borrowing a note from St. John Chrysostom via Sasse, the S.C.M. leader counters with a *synkatabatic* approach, a view of God's "condescension" in the Scripture. To use Luther's terms, this is a theology not of glory but of the cross, "a doctrine in which the gracious condescension of God in Holy Scripture becomes a parallel to the Incarnation of the Eternal Word, because He who is the Word is the content and the Lord of the Bible." Christ, the Bible, the church represent but different ways of bearing "the form of servant."

The third perspective places fundamentalism, in its concern for a scientific infallibility and inerrancy of the Bible, on side of the "materialistic notion of what Truth is." Hebert explores an I.V.F. commentary and finds this materialistic notion pervading it. The view has roots in Aristotle, the scholastics and early physicists, in Hobbes and rationalistic philosophy.

Is [fundamentalism] unconsciously dominated by the materialistic intellectualistic view of truth which comes so readily to us in a scientific age? . . . Is this the reason why medical and science students take so readily to what is called Fundamentalism—that their minds are specially conditioned by their scientific studies? . . . Is it that a style of thinking which is alien to the Bible is being imposed forcibly upon it? And is this the reason why the man in the street thinks that if Balaam's ass did not speak, the Bible is not true? Yet the Bible itself is the supreme witness to the reality of a truth that is true but is not capable of being fully expressed in our materialistic human language.

Concerned with seeing the Bible as the true and faithful witness, and scoring the "conventional and unenterprising" exegesis of the evangelicals, Hebert finds them limited by the canon of inerrancy, which "is too narrow to fit the facts; it cannot be carried through in the exegesis of Scripture without resort to special pleading; . . . it involves a materialistic notion of Truth. Above all, in

being a negative word, it is quite inadequate to express the glory of the revelation of God in the Scriptures."

Is neo-evangelicalism faithful to the Scripture it reveres? Hebert does not question the conscious sincerity of its attempt. But its theologians, in a case he documents thoroughly, "are too ready to pass straight from the written word of Scripture to a rationalized statement in a dogmatic theology; too ready to have answers for all questions, taken indeed out of Scripture, but still answers formulated by themselves." The result is a one-sidedness in dealing with the many-sided Scripture; it does not possess a *Summa Theologica*, but "there does appear nevertheless to be an evangelical orthodoxy, with an accepted set of answers for all the questions that are to be asked." It has none of the openness to *listen* to Scripture, to pursue its intent, or to follow the sacred writings from within, as it were, and to see God's activity there, that the biblical theology (which Hebert dates from the renewal under Hoskyns in England, during the 1930s) has.

Bending the Bars

His perspective is valuable today in the face of the reshuffling of fundamentalist revisionism. The latter-day evangelicalism, unlike most post-modernism, does not say "we were wrong" but only "we had bad manners." The issue goes beyond either party's manners. Perhaps the best description we have heard of fundamentalism's reaction to liberal adaptationism is Professor Sidney Mead's (*Journal of Religion*, April 1956). The so-called "fundamentals" were pretheological assumptions, firmly planted posts that defined the limits of the corral in which Christianity was to be fenced. Christian thinking, when permitted, was limited to placing the bars between the posts. The heir, neo-evangelicalism, stretches all it can. Its rejection of the dictation theory or mechanical theory of scriptural inspiration and its admission of possible errors in transmission of the Bible from the autographs (a common evangelicalist view which plays a lesser role in the use of Scripture than in the defense of philosophical positions about Scripture) are examples of new ways in which the bars in the corral-posts are being bent.

This bowing of the bars is something new. Hebert seems to sense that the moment is rich with irenic and unitive possibilities. To date they have not matured. Were they an illusion? Some have suggested that the proximity of the theological parties to each other today is itself an illusion, that both extremes have merely sought milder expressions because of the conservatism of the times. In that case, neo-evangelicalism has donned gray denim to match the gray flannel suit of ecumenical theology. This is a superficial view and any unities growing out of it will be superficial. Hebert is correct in stressing the differences frankly so that a common starting point for discussion is possible.

In America this must be recognized as well. There is a hard side and a hopeful side to the new evangelicalism. Its hard side belongs to its heritage. When the curtain went up on the overt controversy forty-five years ago the fundamentalist found himself on a stage but unprepared. His lines were poor, so he shouted them. Now he has studied hard, has written better lines and can speak them better. The curtain has gone up again, but his foil has



disappeared. The modernist dragon is no longer there, but without him the drama is ineffective. So he has sought or constructed new dragons.

Occasionally he will still refer to a "modernism" which does persist, not so much in self-conscious theology as, implicitly, in the pulpit. There a spiritual and cultural lag has made translation of contemporary theological currents too slow. But most conservative evangelicals recognize the hollowness of attack on this front and concentrate their fire somewhere else. This front is the ecumenical movement, with the new biblical theology and the confessional expression it has encouraged. Embarrassed by the unexpected theological earnestness of the movement which it had predicted would be superficial, and impatient with its confessions because they do not accept the neo-evangelical canons, evangelicals attack the most successful "anti-modernist" movement today. Their bo-geys are the neo-orthodoxy of Brunner and Niebuhr, the neo-Lutheranism of Nygren and current Swedish and German theology, the neo-Calvinism of Thurneysen and Barth, and the biblical research of Dodd, Taylor, Jeremias, Rowley and others.

While the ecumenical movement is striving to renew the classic consensus of the faith, this irritant may drive it to a defensiveness that could limit the promise. If the new evangelicals are conscious of their position in the light of history they must remember that fundamentalism had almost nothing to do with the decline of modernism. The change came from within, through self-criticism, response to new environment and further research in basic Christian sources.

These are the liabilities of the new regrouping and retrenching by one form of Christian conservatism. Hebert sees this not only as partisanship, not only as polemics and propaganda. The new evangelicals *believe* what they teach, and the writers of the I.V.F. commentary

which he criticizes are concerned about nurture. No one would dare criticize them for their faithfulness in this respect, nor challenge their right to organize. But ecumenical theology need not let this new claim for normativeness go unchallenged. If it slights the human nature of the Mediator, the *man* Christ Jesus and the Scripture in its attempt to exalt the divine, this must be identified as a deviation so that air is clear and irenic conversations can proceed.

Hebert has done just that. He has pulled together the pieces of a splintered Christianity and called for acceptance of the ancient view of God's condescension, also in the Scriptures. "The only right theology for us in this world is [a theology of the cross]. [Theology of glory] is for the world to come, when our Lord shall have come again." It seems that he is saying, better than we have before, that in the light of Chalcedon and classic Christianity, deviations to the right are ultimately as dangerous to the claims of Christian truth as are those to the left. But there is a Ground of Truth and of Christian Unity.

The Church and the world are full of parties, sects, divisions, and Fundamentalism is one of them. But there is a Unity which God has made, and the only way of salvation for any of us is to be within that Unity, to be "in Christ." This demands of us that we bear with one another, bear with people who are blind in heart and troublesome and difficult, bear with Bible critics and with worldly-minded people and unbelievers, bear their burdens with them and for them, that they may be helped to find peace in Him. The only safe way for us in this world is the Way of the Holy Cross, the only right theology for us in this world is [the theology of the cross].

This is a grave word for all who seek Christian unity and who disturb it by partisanship from either side. It is a call from an excellent guide who seems to suggest: If the center is becoming crowded, there is always "room at the top," where one will find not theological parties but the undivided Body of Christ.

September 24, 1958

TI

New Shape—Old Shape

SIR: Stripped of its Menckinish verbiage Dr. Marty's tour de farce (*sic*) "The Triumph of Religion-in-General" is simply an attempt to ridicule the following:

1. The quaint American delusion that "God is understandable" which, alas, was shared by One who said: "If ye had known me, ye should have known my Father also: and from henceforth ye know Him and have seen Him."

2. The absurd idea that "it is possible to bring heaven down," which is simply another way of saying that "the Word became flesh and dwelt among us and we beheld His glory." This, as Dr. Marty points out, is no more than "a desire for a cozy religion" (a new definition of the Incarnation) in which God deigns to dwell with man.

3. Another "incredible assumption" of "religion-in-general," according to Dr. Marty, that "God is comforting," or that

"we may have a connection with the higher powers" or, in other words, that there could be such a Person in the Godhead as the Holy Spirit who is the Comforter and whose continuing purpose is to be "our connection with the higher powers."

4. The outmoded biblical conception of a God who enters into covenant relationship with man and having by grace firmly bound himself must, to use the flippant phrase of Dr. Marty, "keep his half of the bargain."

To me these four assumptions which Dr. Marty finds so ridiculous are the very substance of a faith whose prophets are neither Reale, Graham and Ike nor Tillich, Niebuhr and Marty, but Moses, Isaiah and John. I want no "new shape of American religion" in which there is no place for the Incarnation, the Holy Spirit or a covenanting God.

RUSSELL C. STROUP.

Georgetown Presbyterian Church,
Washington, D.C.

Jaroslav Pelikan

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OUR COVER

On the cover of this issue is an outstanding

Lutheran scholar, writer and thinker.

Dr. Jaroslav Pelikan presents ideas that interest thoughtful Christians everywhere.

Is Concordia Graduate

Slovak by origin though born in Ohio, Dr. Pelikan is a professor of historical theology at the university's Divinity School. He is a graduate of Concordia Seminary, St. Louis and onetime theological instructor at that school. He has taught at Valparaiso University. And he still preaches about 40 times per year, including pulpit appearances at parish churches and university chapels all over the United States.

But most of all Dr. Pelikan is an energetic, articulate thinker, an avid researcher, and an able, prolific religious writer. Since he is read and studied widely and states his Lutheran church position frankly among university professors and in scholarly circles both here and abroad, he is, in his studious, literature-producing ways, one of the church's men on a mission. Correspondent readers may not all agree with some of his conclusions—but few would disagree that the church is indebted to and admires his leadership in Christian scholarship. Not many, for one outstanding example, would attempt the demanding, punishing research that is necessary in translating into modern English the works of Martin Luther, a gigantic religious reference a-building that will serve for years in bringing the great reformer's thoughts to life in understandable prose. In this reference many readers will understand for the first time some of the insights of this towering thinker of the 16th century.

ON A MISSION
JAROSLAV PELIKAN
Lutheran Scholar

meet
Dr.
Jaroslav
Jan
Pelikan:

HE dreams in late medieval scholastic Latin. "Of course this isn't very good Latin," Dr. Jaroslav Jan Pelikan, Jr. apologizes. "Virgil or Cicero would be horrified over the poor grammar the theologians of the middle ages used. But that isn't my fault. Anyway, it's rather disconcerting to wake up in the middle of a dream after a physicist friend has spouted off a new theory on nuclear fission in poor church Latin."

Dr. Jaroslav ("Jary") Pelikan dreams also in English, German, French, Greek occasionally.

Perhaps these restless dreams are the result of the day-long pressures he experiences as teacher, translator, writer, lecturer. Dr. Pelikan is the famed Luther translator and theologian

who is known on several continents as one of America's brilliant contributions to modern theology.

In his office, hidden and almost forgotten at the top of the University of Chicago's Swift Hall, the medieval atmosphere of the booklined room brings up ghosts of past eras. There are several modern touches in the room: a battered teapot on an ancient electric plate, a fluorescent student lamp over the study office typewriter. On the leaded window facing the campus hang a pair of ultra-modern chintz drapes. On the walls are the portraits of Dr. Pelikan's three favorite theologians: St. Thomas Aquinas, Friedrich Schleiermacher, and the death mask of Martin Luther (one of the six extant masks).

Jaroslav Pelikan has a variety of tasks. First, of course, he is a teacher, an associate professor of Historical Theology in the Federated Theological Faculty of the University of Chicago. As a professor he teaches five hours a week: one seminar class and one lecture class. (The University of Chicago pays its professors to study.) There is, also, a great deal of teaching done outside the classroom: consultations with students, special lectures to various interest groups on the campus, advisorships on Ph.D. dissertations.

At the time of this interview he was preparing a lecture to be delivered before a campus group on the book of Ecclesiastes, titled "The Power of Negative Thinking."

?Theologian At Work

by ALFRED P. KLAUSLER

"Luther's Greek wasn't particularly good. But he certainly knew Latin."

"Just how can you make a 16th century German talk to a space-minded 20th century American? That's just one of my problems as a translator."

"I'd like to see Luther, Aquinas and Schleiermacher get together sometime on TV's Omnibus. Now that would be exciting!"

"I spent 5 hours one afternoon trying to trace down a misquotation from Ovid in the Weimar edition."



WALTHER LEAGUE MESSENGER

APRIL, 1959



"If our church wants to have a truly creative theology, then it will have to give its theological scholars more time to study," says theologian Jaroslav ("Jary") Pelikan. Dr. Pelikan, a pastor of the Lutheran Church—Missouri Synod, now teaches theology at the University of Chicago.

The lecture would treat the extremely complex problem of the pessimism of self and the optimism about God found in this Old Testament book.

It is as a translator of Dr. Martin Luther that Dr. Pelikan is achieving lasting fame. He is co-editor with Dr. Helmut Lehmann of the projected 55-volume edition of Martin Luther's works in English. Dr. Pelikan hopes that the last volume will appear in 1965. So far Dr. Pelikan has either translated or supervised the translation of the first 7 volumes. Each volume requires between 500 and 700 hours work of editing, not to mention the actual work of turning Luther's German and Latin into English.

What are the tools a translator of Luther uses? Naturally, he must have the complete set of Luther in the original (Pelikan uses a weather-beaten time-worn Weimar edition). Then he must have a good dictionary. Dr. Pelikan's dictionary is the famed 24-volume *Deutsches Woerterbuch*, compiled by the renowned Grimm brothers. In addition he must use a variety of manuscripts, textbooks, and editions of the classics which Martin Luther used in his day. Needless to say, these books could only

be found at a great university library and these are all placed at Dr. Pelikan's disposal.

Luther used late medieval Latin in a great deal of his work. This is not classical Latin and frequently Dr. Pelikan finds himself trying to unravel a precise meaning out of a faulty grammatical construction. Sometimes, too, Martin Luther quoted from a classic Latin poet, but the quotation would be wrong since he was quoting from memory. The editor of the Weimar edition also may have made a mistaken reference. Then Pelikan faces the problem of determining whether it was Luther or the 19th century editor who made the error. To trace down such a quotation in its proper context frequently takes an entire afternoon.

DR. Pelikan likes to compare Martin Luther to the modern columnist Walter Lippman whose learned analyses of contemporary problems are required reading for the White House and the most obscure country weekly editor. Mr. Lippman spends a great deal of time studying the background of diplomatic and political history. Then he attempts to apply his im-

mense learning to the contemporary scene. Martin Luther had an immense knowledge of theology, poetry, art, politics and the Bible. He endeavored to apply his knowledge to the current scene. Just as a journalist may frequently write hastily but nevertheless authoritatively, so Luther wrote and translated.

To add to the translator's problems Martin Luther created a new kind of German, the German which pulsed with the life of the home, office, farm and marketplace of 16th century Germany. Many times he created a new German word to take care of a particular situation.

The translator of Luther must be a theologian, who is equally well-acquainted with the Greek and Roman classics and the great theologians from the days of the Council of Niceae right down to 1546. Dr. Pelikan insists that a translator must be accurate, and he must be creative in the sense that he creates a 20th century Martin Luther out of 16th century materials.

Another claim to writing fame of which Dr. Pelikan is particularly proud is his position as Departmental Editor for Religion of the *Encyclopedia Britannica*. In the 14th edition of the *Britannica* he is the author of the articles on "Jesus Christ" and the "Virgin Mary." These two articles solved a 25-year deadlock between Roman Catholics and Protestants whose scholars could not agree on how the subject matter should be presented. He is also a contributor to other learned encyclopedias and magazines. He is the author of *Fools for Christ* which is just now appearing in England under the title *Human Culture and the Holy*.

BESIDES his translating, editing and writing he finds time to be a member of the World Council of Churches' Theological Commission on

Tradition, which is a study commission for the Commission on Faith and Order. He has lectured at the Third Assembly of the Lutheran World Assembly. He was also a member of the National Council of the Churches of Christ Commission on Theological Bases for Higher Education, whose findings at Drake University created a tremendous stir in the academic world. He is scheduled to lecture in the summer of 1960 to the World Student Christian Federation at Strasbourg, France.

Dr. Pelikan had the unique experience of receiving his B.D. degree (from Concordia Seminary, St. Louis) the same year (1946) he received his Ph.D. from the University of Chicago. He was 23 years old at the time. Ordained in 1946 he is a pastor in The Lutheran Church—Missouri Synod. He is assistant pastor at Good Shepherd Lutheran Church of Palos Park, Ill. He is a member of the Chicago English District Pastoral Conference, and on the first Tuesday of every month he faithfully attends the conference sessions with his fellow clergymen.

The 35-year-old theologian is particularly insistent that the life of the spirit, as it expresses itself in theology, is the most adventurous of all lives. He is profoundly grateful to his church and synod for all that it has given him. He laments that heavy classroom schedules keep our synod's theologians from studying and writing. He is therefore deeply grateful to University of Chicago, which cheerfully grants him time and facilities.

Dr. Jaroslav Pelikan may spend his time in a high tower room among dusty manuscripts, forgotten books, and obscure theologians. But the end result of his work is that he has helped bring Luther's work into modern life and he has proved once more that theology is indeed the "Queen of sciences."

"One of the top divinity schools in the world . . .", so says the latest TIME concerning Concordia Seminary, St. Louis. In an article on Lutheranism—one of the longest articles to appear in the magazine recently—the editors say some interesting and complimentary things about the Missouri Synod.

Dr. Pelikan is credited, in the article, with the surprising statement that "There is a growing restlessness with the literal attitude toward the Bible . . . the clergy is reading all sorts of things and finding the authors don't have horns. Thus the predictability of the Missouri Synod position has gone down considerably. If Lutheranism is what it claims to be—open to the insights of the fathers and the brethren—then this is a healthy shift."

The Lutheran Layman January 1, 1960

Lutheran Pelikan Tells Atheist Huxley Religion Not Doomed

CHICAGO (RNS)—Dr. Jaroslav Pelikan, Lutheran professor of historical theology at the University of Chicago's Federated Theological Faculty, disagreed here with a noted British biologist and professed atheist that all religions are doomed, that man evolved and was not created and that science and religion are "split."

Sir Julian Huxley, in addressing the University's Darwin Centennial Convocation, also had said earlier that a new religion rooted in scientific knowledge would evolve which would have no supernatural beings, such as a God endowed with mental and spiritual properties capable of intervening in the affairs of man and his environment.

Dr. Pelikan, a Missouri Synod clergyman, was a speaker at an Institute on "Science and Technology," held as part of the convocation which commemorated the 100th anniversary of Charles Darwin's "Origin of Species."

Reviews Creation Doctrine

He reviewed the Christian doctrine of creation, both as to its origins and controversies over it. That doctrine, he said, by the 19th century "had maneuvered itself into a position where the doctrine of evolution was a fundamental threat."

Actually, he noted, "the central meaning of the Biblical words for 'create' is divine activity, regardless of when the 'creating' is said to have taken place or how or from what previously existing materials, if any."

"Creation, therefore, is not principally an account of origins, but of dependence (upon God)," he said.

Dr. Pelikan observed that some doctrines have gone into hibernation and later were "radically reconceived and reinterpreted," adding that something similar may be happening to the Christian doctrine of creation at the present time.

Listening to Scientists

"From quiet corners all over Christendom," he said, "theologians are listening to scientists with seriousness and humility. So serious and humble are they in their dedication to the task of theology that they will not let theologians pose as scientists."

"So deeply do they believe in the task of science that they will not let scientists pose as theologians."

Dr. Pelikan quoted Sir Julian's grandfather, Thomas Huxley, the biologist who supported Darwin's theory of evolution 100 years ago, as saying:

"Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God."

Creation and Causality in the History of Christian Thought

by Jaroslav Pelikan

Seldom in the history of the Christian Church have theologians reacted as violently to a non-theological book as they did to Charles Darwin's Origin of the Species. Neither the True Word of Celsus nor The Revolution of the Heavenly Bodies of Copernicus nor even The Communist Manifesto, damaging though they all were to the cherished beliefs of many Christians, evoked so many wounded reactions in their own time from so many theologians, bishops, clergymen, and Christian laymen. Clearly Darwin seemed to be a threat to something central in Christian faith and life. Bishop Wilberforce and William Jennings Bryan are partly illustrations and partly caricatures of a defensiveness that pervaded large portions of the Christian world during the two generations following The Origin of the Species.

P.2 How are we to explain that defensiveness? Even if the answer confines itself to the area of Christian doctrine and ignores the psychological, sociological, and cultural factors in the life of the Church that help to account for its defensive stance, the explanation is not as obvious as either Huxley and Darrow or Wilberforce and Bryan thought it was. For diverse and even divergent ideas within the broad Christian tradition found themselves threatened by the doctrine of organic evolution. In the opinion of many theologians, Darwin threatened the trustworthiness of the Scriptures by casting doubt upon the literal accuracy of the narratives in the Book of Genesis; but Copernicus had also been accused of subverting the truth of the Bible. The traditional Christian definition of the image of God in man seemed to clash with the idea of his descent from earlier and lower forms of life, but the voyages of discovery and the beginnings of modern anthropology had already shaken some of the foundations of the classical Christian interpretations of the imago Dei. Faith in the direction of divine Providence over nature, as formulated by writers like Paley, could not stand if Darwin was right; but the rationalism which Paley both attacked and shared had already substituted its own doctrines of historical destiny for the orthodox, largely Augustinian, concept of divine Providence. Darwin's suggestions about the descent of man appeared to make the Augustinian doctrine of original sin through the Fall of one human couple untenable, but so did the various versions of the idea of Bredamites that had achieved some currency during the seventeenth and eighteenth centuries.

P.3 All these Christian doctrines, and many others besides, seemed to lose their moorings when Darwin cut the rope between man and Adam. One or another of them predominated in the reactions of various churchmen to the Darwinian hypothesis. Yet the one fundamental Christian doctrine to which Darwin seemed to pose the most direct threat was certainly the doctrine of creation. If evolution was right, creation was wrong: on this premise, it appears, Huxley and Wilberforce, Bryan and Darrow were all in agreement. Because that premise was supported by so motley a community of scholars and orators on both sides, it seems to deserve some special examination. This paper is an historical examination of what creation meant originally and of how that premise established itself in the Christian definition of creation. I shall review the origins and then look briefly at some of the chief controversies over the doctrine of creation in the history of Christian thought, with the intention of suggesting how that doctrine had maneuvered itself into a position where the doctrine of evolution was a fundamental threat. A study of these controversies indicates that (under some providence or other) the Christian idea of

creation had managed by the nineteenth century to emphasize those aspects of biblical and patristic language to which Darwinism represented a challenge. and to ignore, or rather to diminish the importance of, those aspects of the tradition which theology could maintain regardless of scientific discoveries about either the origin of species or the descent of man. There is, unfortunately, no history of the Christian doctrine of creation. The closest approximation of such a history of this doctrine is the scholarly work of almost a century ago by Otto Zöckler on the history of the relations between science and theology--a work, by the way, which is much more balanced than the more familiar and vastly more partisan book by Andrew Dickson White. But even Zöckler's erudite study does not sufficiently document the ambiguity in the very term "creation" which has been present throughout Judaeo-Christian history, apparently ever since creation.

P.4 Or, at least, it has been present ever since the Old Testament. Although the story of how God originally fashioned the world and all that is in it comes first in the sequence of the biblical narratives as we now have them, it is a mistake to interpret this story as the foundation for all the subsequent narratives. Indeed, literary analysis of the creation stories suggests that they come rather late in the history of the development of the Old Testament. But whether or not such analysis is conclusive, it does seem clear, in the apt formulation of Werner Foerster, "that the primary witness of the Old Testament is the witness to the God who is sovereign over history, the God of Abraham, Isaac, and Jacob, the God who led the people of Israel out of Egypt through the Red Sea and the Jordan into the Promised Land, the God who directed the wars of Israel. The sequence in the Old Testament is not from creation to history, but vice versa. Thus it is not: 'The Creator (subject) is Jahweh (i.e., the God of Israel)'; but rather 'Jahweh (subject) is the Creator.'" Therefore the story or stories of creation in Genesis are not chiefly cosmogony, but the preface to the history that begins with the calling of Abraham. Genesis is not world history, but the history of the covenant people of God. And as the Book of Exodus is interested in Pharaoh only for his part in the Exodus of Israel and otherwise cares so little about him that the Pharaoh of the Exodus is still difficult to identify historically, so the Book of Genesis is interested in the "the heavens and the earth" as the stage for the essentially historical rather than cosmic drama it sets out to recount.

P.5 The vocabulary of the Bible bears out this literary and theological conclusion. The verb used for "create" in the first verse of the Bible is bara. The same verb is used to designate the sovereign action of God in history in other passages of the Pentateuch (a.g., Ex. 34:10, Num. 16:30)--passages which perhaps constitute the earliest instances of bara in biblical Hebrew. All instances of the verb support this generalization: bara always has God as its subject, never creatures. The same is true in the New Testament of the verb used to translate bara, ktizein. Sometimes ktizein refers to the original constitution of the world; sometimes it refers to an action of God in history, especially to the coming of Christ as the "new creation." But always it refers to an action whose ultimate actor is God, though the action may take place through created agents. Thus the central meaning of the biblical words for "create" is divine activity, regardless of when the "creating" is said to have taken place or how or from what previously existing materials, if any. The most common verb for "create" in the Old Testament is not bara at all, but asah; and although it may refer also to what men "make" or "do", it is employed both for God's "making" in the beginning and for His "making" in the processes of history, particularly of Israel's history.

Dr. Pelikan Urges Study Center for Theological Talks

NEW YORK (RNS)—Creation of a study center for theological dialogue among Protestants, Roman Catholics and Jews, under neutral auspices, was proposed here by Dr. Jaroslav Pelikan of the Federated Theological Faculty, University of Chicago.

The award-winning Missouri Synod Lutheran author of "The Riddle of Roman Catholicism," outlined his proposal at the annual meeting of the National Conference of Christians and Jews.

Professor of historical theology, Dr. Pelikan said that the center must not seek quick or easy solutions and must have limited objectives.

Confrontation Essential

"As we move into the 1960's, I believe that the relations among the major faiths in America are ready to move from conference to confrontation," he declared. "Conference has to come first. The prerequisite for significant conversation between men or traditions is a habitable planet."

"Before there can be any real confrontation of Christianity by Judaism or of Protestantism by Roman Catholicism, we must bring our attitudes toward one another from suzerainty to politeness, and from politeness to the beginnings of justice."

Stressing that this job "is still a long way from achievement," Dr. Pelikan noted that "it has come as far as it has toward achievement" thanks to the work of such agencies as the NCCJ, which "have helped to arouse and mobilize public resentment against injustice and discrimination."

Can't Ignore Fundamentals

Dr. Pelikan said that the fundamental issues dividing religious groups cannot be ignored. "nor can we pretend that if we are all nice guys about them these issues will go away."

"The way of indifference to truth is not the road to understanding and dialogue," he asserted. "Not because we don't care about the truth, but because we do care, and desperately, all of us must have dialogue with others from whom history has separated us."

Confrontation among the religious groups, the theological professor continued, is not a "luxury, but a necessity." Christianity needs confrontation with Judaism, he said, because whenever Christian thought loses touch with Judaism, it loses touch with a part of itself.

"Whenever in Christian history Christians have neglected their ties with the ancient people of God, they have been impoverished in both faith and understanding," he said.

Luther's Ideas

Protestantism, likewise, cannot understand itself without confrontation with Catholicism. Dr. Pelikan said, pointing out that he has been able to understand many of Martin Luther's ideas only through his own continuing confrontation with Catholic life and thought.

"This is true both negatively and positively," he explained. "Negatively, because Luther formulated many of his ideas in opposition to one or another trend in Roman Catholicism; positively, because despite his estrangement from Rome he retained huge chunks of Catholic piety and doctrine in his outlook."

Dr. Pelikan emphasized that the avenue of confrontation and communication must be a two-way street.

"It is impossible to make sense of either Judaism or Roman Catholicism as we know them without reference to the major movements that have broken off from them, and, in so doing, have changed them," he said.

Lists Essentials

Listing essentials for a successful dialogue, the professor said these include information that is historically accurate, theologically sound and "illuminated by understanding," and candid criticism.

"We need to become less touchy and more tough in our contacts, to develop the freedom and security with one another that enables us to speak fraternally and frankly," he added. "This is not a matter of 'shake hands and come out fighting,' but of facing each other critically because we are brethren."

Dr. Pelikan, 35, received the \$12,500 Abingdon Press award for his work on the history, future and beliefs of Roman Catholicism, Abingdon Press, Methodist publishing house.

NOVEMBER 23, 1959

[INDEX—PAGE 23]

Facing Up to the Faiths

The deep issues which divide religious groups must not be ignored, a Lutheran theologian warned last week, "nor can we pretend that if we are all nice guys about them these issues will go away."

Speaking to regional directors of the National Conference of Christians and Jews meeting in New York City, the Rev. Dr. Jaroslav Pelikan, a member of the University of Chicago's Federated Theological Faculty, declared "it is finally impossible to make sense of either Judaism or Roman Catholicism as we know them without reference to the major movements that have broken off from them, and, in so doing, have changed them."

"Christianity needs confrontation with Judaism," he added, "[for] whenever Christian thought loses touch with Judaism, it loses touch with a part of itself. Protestant history [also] shows that Protestantism cannot understand itself without confrontation with . . . Catholicism."

Dr. Pelikan suggested that the confrontation should begin at a special study center where Protestant, Roman Catholic, and Jewish theologians might talk together. The center should be set up by a neutral agent, such as the NCCJ.

Missouri Synod Theologian Wins \$12,500 for Book on Catholicism

among Catholic reviewers, Mr. Bucke commented, "We aren't interested in starting wars between Catholics and Protestants while the world is going to hell."

"There are many indications that in place of slogans and slanders both sides want dialogue," said Dr. Pelikan. He added that he hoped the book was "a serious and responsible effort to get the dialogue going."

Such dialogue, to be creative, he said, needs "accurate information, fuller understanding, candid criticism" and "plain, though not ordinary, goodwill."

"Christians of both sides will have to admit that they can learn a great deal not alone from one another, but from the non-Christians or at least the non-churchly world about which they often speak so harshly and hypocritically," he pointed out.

The Abingdon prize, open to all authors regardless of nationality, race or creed, was first given in 1948 to encourage the writing of books of outstanding merit on Christianity. Dr. Pelikan's book was selected from 125 manuscripts submitted.

Abingdon's editors said the book was especially timely in view of Pope John XXIII's announcement for an Ecumenical Council which has aroused the interest of Protestant leaders as well as Roman Catholics.

★ ★ ★
'Congratulations, Dr. Pelikan!'



DR. JAROSLAV PELIKAN, right, a member of the theological faculty of the University of Chicago, and a Missouri Synod clergyman, receives a check for \$12,500 from Cecil B. Jones, manager of Abingdon Press, for his book on Catholicism. Watching the presentation is Dr. Emory Stevens Bucke, center, editor of Abingdon Press.

Dr. Pelikan Asks End to 'Cold War' Among Christians

CHICAGO (RNS)—Lutheran theologian Dr. Jaroslav Pelikan, Jr., of Chicago, award-winning author of "The Riddle of Roman Catholicism," said here he wrote the book because "the time has come to end the cold war among Christians."

"For too long both Roman Catholics and Protestants have been content to recite slogans about their side and to repeat slanders about the other side," the Missouri Synod clergyman said.

Dr. Pelikan is professor of historical theology on the Federated Theological Faculty of the University of Chicago. He addressed leading Chicago area clergy at a luncheon given by Dr. Lawrence A. Kimpton, University chancellor, at which the 35-year-old theologian was presented the \$12,500 Abingdon Press award for his book on the history, future and beliefs of Roman Catholicism.

The presentation was made by Emory Bucke of Nashville, Tenn., senior editor of Abingdon Press, a publishing house of The Methodist Church. Noting that the book is gaining wide recognition

Commenting on the book in Commonweal, a Catholic periodical published by laymen in New York, columnist John Cogley said Dr. Pelikan "has written with scholarly detachment of a church not his own. That in itself is a major achievement. But he has done more. His book is a notable contribution to the Protestant-Catholic dialogue which may yet replace the traditional warfare between Christians."

"A Roman Catholic does not of course think of his Church as a riddle but as a divine Mystery," Mr. Cogley said referring to the book's title. Yet when the Catholic reader puts down the Pelikan book it is with the distinct impression that its author has come closer to the mystery than those who know the Church only from the outside are usually expected to come. This speaks well for Dr. Pelikan's objectivity, his historical understanding, his tolerance and his Christian charity."

can we live up to the moral obligations imposed upon us by our separation.

Honest Self-Examination

The obverse side of such gentle and firm testimony is a program of honest self-examination. The only way to rescue the churches of the Reformation from the very thing against which the Reformation protested is for each generation to regard the Reformation as an unfinished task and a new opportunity. Over and over again the dynamic of what Paul Tillich calls "the Protestant principle" must be applied to the forms of theology and church life that have come out of Protestantism. In Tillich's own words:

The central principle of Protestantism is the doctrine of justification by grace alone, which means that no individual and no human group can claim a divine dignity for its moral achievements, for its sacramental power, for its sanctity, or for its doctrine. If, consciously or unconsciously, they make such a claim, Protestantism requires that they be challenged by the prophetic protest, which gives God alone absoluteness and sanctity and denies every claim of human pride. This protest against itself on the basis of an experience of God's majesty constitutes the Protestant principle.⁵

p. 230

THE RIDDLE OF ROMAN CATHOLICISM

the challenge of Roman Catholicism may help Protestantism to recover its own true catholicity and to recover the monuments from its theological past by which such catholicity is both sustained and judged. Then Protestant thought will prove that it does not have to choose between comprehensiveness and evangelical loyalty, but that it can develop world views—and by the very nature of Protestantism, there will always be more than one—which are as comprehensive and yet as Christian as the Thomistic. However one may evaluate the thought of Paul Tillich, upon whom this book has drawn for many of its insights, he does represent a continuation of the work of Schleiermacher in formulating an interpretation of reality that is truly catholic.

One of the concepts is the necessity in our thinking for "contemporaneity," he says. In curbstone English being contemporary means that preaching and teaching should reach people where they are in their thought and language, not where somebody in the church hopes or thinks they might be. "You have to scratch where it itches," he believes. "Twentieth century man doesn't have the same problems he had in Luther's day. At that time the big threat to the Gospel came from an overemphasis on the free will of man. Today the big threat is from the other side, from determinism. There is the feeling that the elements of life are determined in advance by glands, history, society, and the first six months of life." For this concern Dr. Pelikan cites his former instructor Reinhold Niebuhr: "Nothing is so incredible as an answer to an unasked question," and his sometime colleague Paul Tillich, that what we need today is "an answering theology."

PELIKAN AND HIS "COLLEAGUE"

PAUL TILLICH

The Correspondent

Autumn, 1960

Philo Judaeus was a Jew who lived c. 30 B.C.—c. A.D. 45. The five books of Moses were his favorite study. He regarded the Bible, i.e. the Old Testament, "as fully inspired in the sense that God used its authors as passive instruments for communicating his will" (J.N.D. Kelly: *Early Christian Doctrines*, New York, 1958, p. 19).

Living in Alexandria, Philo had also learned to love Greek philosophy. So he set out to harmonize Greek philosophy and the teachings of the Old Testament. How did he do it? He did it by the method of allegory. "He compares the literal sense of Scripture to the shadow which the body casts, finding its authentic, profounder truth in the spiritual meaning which it symbolizes" (*Ibid* p. 20). Thus, "while adhering strictly to the letter of the law, he can regard it as a divinely authorized veil covering the whole complex of Greek philosophical ideas which he found intellectually congenial" (*Idem*).

The modern form of allegorization may be expressed by the German word *Umdeutung*. We would call it reinterpretation.

Modern theologians do not flatly reject the Bible as the Word of God. On the contrary they affirm it to be such. They are *Christian* theologians as Philo was a *Jewish* theologian.

At the same time modern theologians are committed to the principles of modern philosophy as Philo was committed to the principles of Greek philosophy. Accordingly modern theologians use *Umdeutung* in the way that Philo used allegorization.

I—Bultmann

One of the most obvious forms of *Umdeutung* in our day is that employed by Rudolph Bultmann. His brand-name for it is *demythologizing*. Only by demythologizing the New Testament, argues Bultmann, can we get its real, its deeper, its spiritual, its authentic message. Orthodox theology, in refusing to demythologize the New Testament, misses the real message of the gospel, Bultmann insists.

II—Tillich

A little less obvious form of *Umdeutung* is found in Paul Tillich. His brand-name for it is *Symbolism*. There is, says Tillich, only one point "at which a non-symbolic assertion about God must be made." Such an assertion is "that everything we say about God is symbolic" (*Systematic Theology*, Vol. II, Chicago, 1957, p. 9). To get the real, authentic meaning of any particular doctrine it must be symbolically expressed. And then the general rule holds that "every religious symbol negates itself in its literal meaning, but it affirms itself in its self-transcending meaning" (*Idem*).

The "Symbol" of the Fall

Thus the Fall of man must be taken "as a symbol for the human situation universally, not as the story of an event that happened 'once upon a time'" (*Ibid* p. 29). "It is, so to speak, a 'half-way demythologization' of the myth of the Fall" (*Idem*). Only by this half-way demythologization can we see "the transhistorical quality of all events in time and space" (*Ibid* p. 40).

The "Symbol" of Condemnation

Refusing to take the Fall symbolically orthodox theology also refuses to take the idea of condemnation symbolically. Orthodoxy speaks of "eternal condemnation." "But this is a theologically untenable combination of words. God alone is eternal" (*Ibid* p. 78). Tillich writes. Therefore "eternity is the opposite of condemnation" (*Idem*). Thinking symbolically enables us to see that we must think of God as a God of wrath "in

This is the type of article that for some of our readers may stretch the muscles of the mind, but the exercise will be rewarding. All who read it will be indebted to the author for the insight here given toward a better understanding of modern theology. Dr. Van Til is professor of Apologetics at Westminster Theological Seminary.

preliminary terms" not in "ultimate terms" (*Ibid* p. 77).

The "Symbol" of Christ

A literalistic orthodoxy, argues Tillich, has no way of properly connecting the Christ and his work to the fall of man. The symbolic approach enables us to see that the finite does not limit God "but belongs to the eternal process of his life" (*Ibid* p. 91). Thus the symbol of the Christ enables us to understand "what man essentially is" (*Ibid* p. 93).

By thus "analyzing the differences between historical, legendary, and mythological elements in the Gospel reports, historical research has given systematic theology a tool for dealing with the christological symbols of the Bible" (*Ibid* p. 108). Only thus can we show the "rationality" of the Christian religion. And this is what the principles of modern thought require of us, according to Tillich.

III—Barth

One of the least obvious forms of *Umdeutung* is that employed by Karl Barth. His brand-name is *Geschichte*. And that, any first year German student will tell you, means history. When Barth therefore insists against Bultmann that we must believe in the resurrection of Christ as a real Event, as real *Geschichte*, shall we not rejoice? Does not *Geschichte* mean history? Does not Barth, therefore, defend the real historicity and with it the true objectivity of the resurrection of Christ?

Unfortunately Barth also uses the word *Historie*. And that, looking a little puzzled now, the first-year German student will say, also means history.

In what way then do *Geschichte* and *Historie* differ for Barth? In general we may say that for Barth *Geschichte* is the genuine, the real, the objective history primarily back of though also found in *Historie*, the ordinary events in space and time.

The resurrection of Christ as the great objective and all-illuminating

February 25, 1959

John T. Mueller: "We believe that Dr. Van Til's appraisal⁵¹ of the two men [Barth and Brunner] is essentially correct." See footnote 117 of Part III

Event on which all Christianity is based, is therefore primarily a matter of *Geschichte*, in Barth's view.

Pure Saga

Ministers using the Heidelberg Catechism as a guide for preaching will have to learn a drastically new approach if they would follow Barth.

They must realize that though there is history in the Bible it is always history shot through with Saga and that there is much of Saga in the Bible but always shot through with history (*Kirchliche Dogmatik* III:1 p. 88).

Creation-history is, to begin with, pure Saga (*reine Sage*). It is only by thinking of it in this fashion, argues Barth, that we can think of creation as real history (*Geschichte*). It is only thus, says Barth, that we can avoid reducing the actual event-character of creation to the general idea of myth. And only thus can we avoid reducing the actual and unique event-character of creation to the historical relativism of orthodoxy, as he sees it.

The original perfect state of man is, therefore, not to be identified with something that took place at the beginning of history in the ordinary sense. When Christ is said to be the last Adam this means that he is the real and therefore the first Adam. Our participation in the history of Adam has no independent significance; it is rather an indirect witness of the reality of Christ.

Barth's Christology

Christ is the only real man. All men are men as participants in the manhood of Christ.

Accordingly sin is an "impossible possibility." God's wrath upon sin is only a particular form of the manifestation of his grace. It is, as with Tillich, a preliminary, a penultimate but never an ultimate judgment. God is his revelation in Christ. Christ is his work of atonement. And atonement is atonement for all men or it is no atonement at all.

To preach rightly on the person and work of Christ is, accordingly, to realize that the relation between God and man is that of *Geschichte*. Once the minister has this vision he will no longer speak of the steps of

illumination and of exaltation in the life and work of Christ as though they followed one another in time. All that happens between God and man happens, says Barth, in *Geschichte* and therefore in the Pure Presence in which there is no before or after measured by a calendar.

Reinterpreting Christianity

In all three cases, that of Bultmann, that of Tillich and that of Barth, Christianity is reinterpreted in terms of the principles of modern thought. These principles require the idea that man is inherently in the process of becoming divine. The Christ of the theology of these men, as of that of many others, expresses this view of reality as process.

It is only by *Umdeutung* that these men can make what is at bottom no more than non-Christian philosophy to appear to be Christian theology. They are as skillful in their work of *Umdeutung* as Philo was in his work of allegorization. And Barth is, apparently, the most skillful workman of all. There are far more people who think that Barth's theology is basically in line with the historic Christianity of Luther and Calvin than there are that think this of Bultmann or Tillich. Yet, in reality, Barth's idea of *Geschichte* is, in its effect, just as destructive of the doctrines of grace as is Tillich's idea of Symbolism or Bultmann's idea of Myth.

To say this is not to charge Barth any more than the others mentioned with deliberate deceit nor is it, God forbid, to judge their hearts. It is just to say that as allegorization tended to reduce Christian truth to Greek speculation in the early church so *Umdeutung* tends to reduce Christianity to modern speculation. Greek speculation is, moreover, the mother of modern speculation. Both forms of speculation make God in the image of man and project a Christ who merely brings to realization the goodness already inherent in man.

As evangelicals we need no such reinterpretation of the historic Christian faith. The way to understanding lies not down the bypaths of speculation, but along the road of submission to Jesus Christ as he has spoken to us in his Word.

"It is only by *Umdeutung* that these men can make what is at bottom no more than non-Christian philosophy to appear to be Christian theology."

reinterpretation of Luther's thought on the basis of an exegetical work is that this rediscovery of Luther as a biblical theologian will bring Luther scholarship back into line with Luther. For it was as a biblical theologian that Luther understood himself, and wanted others, both his friends and his enemies, to understand him."

"The theology of Martin Luther was a theology of the Word of God. . . . He lived by the Word of God; he lived for the Word of God."

"The Word of God" was the speech of God, and the God who speaks would be an appropriate way to summarize Luther's picture of God."

"For Luther, then the Word of God in the historical sense was a deed of God. . . . Through it God conferred the forgiveness of sins. . . . Therefore its redemptive purpose was also to reveal God as Lord and Savior."

"Because man was finite, he could not grasp God; because man was sinful, he could not face God. Therefore God remained the hidden God, and no amount of investigation from man's side would extort His secret from Him. It was necessary for Him to give up that secret Himself. But because a man could not look upon the Almighty and live, God gave this secret in the mask of a Word of God. When Moses asked to see the face of God in Ex. 33, God forbade it; but He did permit Moses to see His back after He had passed by. So, said Luther in his comments on this story, man could not look at the glory of God, but God did permit man to see His deeds after He had passed by." These special deeds of divine revelation and redemption were the Word of God."

"When Luther referred to the Word of God in the New Testament, therefore, he did not mean merely that the writings of the apostles in the New Testament possessed a unique authority, although he meant that as well. He meant primarily that the New Testament spoke a Word of God which had been audible already in the Old Testament, but which could be heard through the New Testament in a special manner and to a degree."

ago which has developed into a well organized winter effort.

Starting about mid-January and continuing for ten weeks, both men a

("Luther the Expositor," by Jaroslav Pelikan; Concordia Publishing House.)

Publisher's Preface

SINCE the first thirty volumes of the American edition of *Luther's Works* are devoted to exegetical writings from the pen of the Reformer, the publisher has considered it helpful to issue a work dealing specifically with Luther's skill and significance as an expositor of Holy Writ. Although each of the volumes has a brief introduction giving pertinent information as to the historical setting of its contents, a thorough understanding of the Reformer's role and achievements in the important field of exegesis requires an acquaintance with the principles that guided the great doctor of theology when he expounded the words of the Bible.

In *Luther the Expositor* Jaroslav Pelikan provides the reader and student with some of the tools that are needed for a proper appreciation of Luther's exegetical writings. This companion volume shows conclusively that "in his exegesis — as in his doctrine, piety, and ethic — the Reformer" was "a son of the church" and "a witness to the Word of God revealed in Jesus Christ and documented in the Sacred Scriptures."

CONCORDIA PUBLISHING HOUSE

Handbook

11.23 Miscellaneous

of

a. The Board of Directors shall determine what shall be published by the corporation, unless otherwise instructed by Synod. All manuscripts of a religious or theological nature shall have the approval of the faculty of Concordia Seminary at St. Louis, Missouri, before publication.

THE LUTHERAN
MISSOURI SYNOD

through the same proclamation it heard about the redemptive deeds of God to which it owed its very existence as the church. Addressing himself to his students in the theological lecture halls at Wittenberg, Luther continually urged them to remember that the basis of the church's life was the Word of God, whose basic form was the oral Word of preaching.⁷⁷

Only in the light of the foregoing is it possible to understand what Luther meant in those places where he spoke of the Bible as the "Word of God."⁷⁸ Without the foregoing Luther's doctrine of the Word would become a caricature, according to which he meant the Bible wherever he used the phrase "Word of God." This would distort his whole understanding of revelation, his view of faith, his doctrine of the Holy Spirit, and most of the rest of his theology. Most of the time Luther, like the Scriptures themselves, did not mean the Scriptures when he spoke about the "Word of God." But sometimes he did, and a consideration of the Word of God as Scripture therefore belongs in any study of this component in Luther's work as an expositor.

1. The Scriptures were the "Word of God" in a derivative sense for Luther — derivative from the historical sense of Word as deed and from the basic sense of Word as proclamation. As the record of the deeds of God, which were the Word of God, the Scriptures participated in the nature of that which they recorded.⁷⁹ As the written deposit of the preaching of the apostles, they could properly be termed

⁷⁷ Ebeling, *Evangelienauslegung*, pp. 294–295.

⁷⁸ Ragnar Bring, *Luthers Anschauung von der Bibel* (Berlin, 1951).

⁷⁹ H. Noltensmeier's *Reformatorsche Einheit* (Graz-Köln, 1953) is a comparative study of Luther and Calvin. There is additional material in Rupert E. Davies, *The Problem of Authority in the Continental Reformers* (London, 1946).

THE DILEMMA OF THEOLOGY

This was the dilemma of nineteenth-century Lutheran theology. In the development from Kant to Hegel, philosophy of religion had almost completely taken the place of theology, and the theological faculties were dominated by philosophical speculation. But the tragic aspect of the situation lay in the fact that a repristination of classical Lutheran Orthodoxy was impossible after Kant; he had destroyed the epistemological presuppositions upon which Orthodoxy had built its system. For that reason the attempts that were made to repristinate Orthodoxy failed to produce a lasting theology. The only way that evangelical theology would be able to reassert itself was by developing a new philosophy to counter the various blends of Kantianism, Hegelianism, and Spinozism that had crowded out the Christian theological witness.

THE PHILOSOPHY OF KIERKEGAARD

But if the new philosophy was to do more than to give up one speculative system in favor of another, it had to be related to the basic structure of Lutheran theology and rooted in faith.⁹¹ The only philosophical framework in which Lutheran theology could be recast had to be a framework derived from that theology itself. It is this circumstance that gives meaning and relevance to the philosophy of Søren Kierkegaard. Kierkegaard is the first Christian philosopher to develop a critical philosophy in the truest and most complete sense of the word. He is, therefore, the climax of the development we have traced in this study. In him Lutheranism produced a philosopher whose thought has brought on a revolution in both theology and philosophy. But the revolution has made possible a recovery of the deep evangelical insights of the theology of Martin Luther.

Concordia Publishing House, 1950

Current Books and Periodicals

The editorial group does not propose to abstract or review, but merely to supply descriptive notes which will aid teachers in selecting materials to meet their particular problems, needs, and interests.

Listing of a title does not constitute unqualified endorsement.

The prices listed are the current list prices.

LUTHERAN EDUCATION

BOOKS

LUTHER THE EXPOSITOR. By Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1960. xiii and 286 pages. \$4.00.

This is a "companion volume" to the American edition of Luther's works. The first part of the book deals with the principles of Luther's exegesis. The second part is a case study of these principles as Luther applied them in his treatment of passages relating to the Lord's Supper.

In the treatment of Luther's exegetical principles this reviewer missed Luther's own strong emphasis on the "exact words" of Scripture. One also misses the strong insistence of Luther on the principle that the "Natural speech shall be the empress" in the interpretation of the Bible. This failure to stress cardinal principles of Luther's exegesis seems to stem from a point of view that finds its clearest expression in chapter three, "The Bible and the Word of God." What Luther himself calls a rare use of the term "The Word of God" appears here to become the normative use of the term. Luther's own expressed and implied teaching that the Bible is the Word of God becomes a mere caudal appendage to a point of view which, while correct as far as it goes, nevertheless occupies a secondary position in Luther's own treatment of the Word of God. In this connection it needs to be said that while it is true that Luther laid great stress on the "preached Word" (pp. 63 ff.), yet he holds that what is preached is the Word of God only when it repeats what is already said in the Bible. One need only to read what Luther says, for example, early in his career, in "On Avoiding the Doctrines of Men," and shortly before his death, in

"The Last Words of David," to see that this is so. In the commentary on Isaiah he wrote, "God speaks to us through the Scriptures and through men who teach the Scriptures." Moreover, when Luther lays great stress on the oral Word, *das mündliche Wort*, he does not generally contrast this to the written Word, as modern scholars assume, but rather to the "inner Word" of the enthusiasts. Here one might consult what Luther has to say in his interpretation of 1 John. Besides, when Luther does contrast the oral Word to the written Word, he has in mind, so it seems to this reviewer, a pedagogical rather than a theological superiority, if indeed it is proper to speak of any superiority in this connection at all. When the author makes much of the fact that the acts of God are the Word of God, he seems to forget that Luther taught clearly that the acts of God are intelligible only as God Himself reveals their meaning to us in the written Word. In his sermon on the Emmaus Gospel, Luther says, for example, that Christ kept His identity hidden from the two disciples on the road to Emmaus because He laid more emphasis on what the Scripture says than on His own appearance. Because the author fails to take such things as this into account, the chapter on "The Bible and the Word of God" is most unsatisfactory from the orthodox Lutheran point of view.

SIEGBERT W. BECKER

GUIDANCE IN ELEMENTARY EDUCATION. By Roy DeVerl Willie. New York: Harper & Brothers, 1960. 462 pages. \$6.00.

This book presents in its revision a changed philosophy and point of view. It

THE NEW YORK TIMES, TUESDAY, SEPTEMBER 27, 1960.

Lutheran Urges Serious View On Theology to Aid Campaign

**Tells Yonkers Parley Christianity May
Be Harmed If Race Becomes Squabble
—Says He Will Vote for Kennedy**

By GEORGE DUGAN
Special to The New York Times.

YONKERS, Sept. 26—A Lutheran theologian warned today that Christianity might suffer irreparable harm if the present political struggle "degenerates into a squabble about school buses and ambassadors to the Vatican."

The warning was voiced by the Rev. Dr. Jaroslav Pelikan, a faculty member of the Divinity School of the University of Chicago. He spoke at the New York State Pastoral Conference of the Lutheran Church-Missouri Synod in Christ Lutheran Church, 65 Crisfield Avenue.

Some Protestant circles have expressed fears that a Roman Catholic President would be under pressure to name a diplomatic representative to the Vatican and would be equally pressed to support Federal aid to parochial schools.

However, Dr. Pelikan asserted that—"by the mercy of God"—the issue of religion in the Presidential campaign could be "wholesome" if it "compels all parties to reflect more seriously upon the fundamental theological issues between Protestantism and Roman Catholicism."

Look Beyond Borders

"More particularly," he told the conference, "I hope it forces Lutheranism in America to look beyond its own borders and its intramural activities to the rest of Christendom; for by becoming more ecumenical [world-minded] and thus more 'catholic' in the fullest sense, American Lutheranism will simultaneously become more Lutheran."

Lest there be any misunderstanding about Dr. Pelikan's political leanings, he made this comment at the outset of his speech:

"I am a registered Democrat, a member of Americans for Democratic Action, and a card-carrying member of the Lutheran Church-Missouri Synod. I intend to vote for Senator Kennedy, who is not the Roman Catholic candidate for President, but the Democratic candidate for President, who has managed as an officer in the United States Navy, as a Congressman, and as a Senator to

do what all the Roman Catholic policemen, firemen, aldermen, mayors and governors in the United States (and, for that matter, Konrad Adenauer and Charles de Gaulle) are also asked to do: to combine his loyalty to his country with his loyalty to his church."

Dr. Pelikan observed in his speech that Martin Luther's view of the Lord's Supper is "too Catholic for some and too Protestant for others."

A Reflection of Piety

"As relations between Protestants and Roman Catholics move into theological dialogue," he asserted, "those who call themselves Protestant and those who call themselves Catholic can therefore find in Luther a reflection of their own piety and theology."

"He is uniquely relevant to both Protestants and Catholics. But as they examine his thought in dialogue, both groups must ask themselves how he could manage to combine within himself motifs that are now irrevocably divided."

"And then they must go on to ask themselves whether they are not both the poorer for being unable to combine these motifs in their own sacramental thinking and practice."

"If Protestants are to rediscover the Catholic substance and if Catholics are to recover the Protestant principle, both will have to listen to Martin Luther, who exalted the Blessed Sacrament on the basis of the Word of God," he said.

THE LUTHERAN LAYMAN

Religious News Service

1959 Review

The Year in Religion

Dr. Pelikan Proposal

Two arresting proposals in the United States during the year helped to keep the unity pot boiling. One made by Catholic scholars was for a unified Bible acceptable to both Protestants and Catholics. Another was to create a study center for theological dialogue not only between Protestants and Catholics, but between Christians and Jews. It was advanced by Dr. Jaroslav Pelikan of the Federated Theological Faculty University of Chicago, who envisioned the 1960's as a period when relations between the major faiths would move from "conference to confrontation."

TO THE EDITOR: From Our Readers

QUESTIONS VALUE OF "THEOLOGICAL TALKS"

Since the proposed "Theological Talks" of Jews, Catholics, and Protestants are being advocated in our circles, one supposes our participation is contemplated.

This possibility raises two questions: (1) if the goal of "better understanding" is reached, will it induce Judaism to accept the Savior, Catholicism to turn from Mariolatry, and the liberal sections of Protestantism to return to a fundamental faith?; (2) if the goal is reached, will it deviate us from our position that the whole Bible is the inerrant Word of God?

If the answer to these is negative, two other points need consideration. (1) What justified results can the "dialogues" achieve? (2) Are they worth to our Synod and its work, the time, effort, training, and intellect of our leaders.

Mrs. Wm. H. Backs
Nashville, Ill.

"Missouri" and its Youth. The Walther League

The sharpest thinking and the most creative work of our time may, according to many observers, be going on in theology. The fact is that many of the great theologians of our time are listened to respectfully by Christians and non-Christians alike.

The WALTHER LEAGUE MESSENGER will present in the course of the coming months a series of biographical discussions of modern Protestant theologians who are making the biggest impact on Christian life and thought.

The series begins in this issue with the article on Soren Kierkegaard, the greatest Lutheran theologian since the 17th century, called by many the Danish time-bomb. Other theologians to be discussed include Anders Nygren, Gustaf Aulen, Paul Tillich, Reinhold Niebuhr, Rudolf Bultmann, Karl Barth.

Ignored in the 19th century, honored in the 20th century, Kierkegaard is a star in Lutheran theology.



SOREN KIERKEGAARD:

The Danish Time-Bomb

by BERNARD RAMM

January, 1956

any month...  A. P. Klausler
EDITOR

I forgot to make mention of the 100th anniversary of Soren Kirkegaard's death. Back in November 1855 this Danish theologian died, practically forgotten by his contemporaries.

Today his writings are required reading in many colleges and universities and in all theological seminaries. Soren Kierkegaard was a Lutheran.

He was a bitter critic of the organized church of his day. For his criticisms he was attacked by the church leaders of that time. His writings were ignored. Today people read him eagerly; for he had the ability to make the suffering and death of Jesus Christ an intensely personal experience. He insisted that religion is a highly personal relationship between man and his God.

Of all modern writers, Kierkegaard did more to make men aware of the absolute demands of the Gospel than any man since Martin Luther. While I do not understand everything Kierkegaard wrote (nor do I agree with all that I do understand), nevertheless I feel he ranks as one of the great thinkers and creative artists of the Lutheran church. He is on a par with Melancthon and Bach and Gerhardt and Chemnitz and Gustavus Adolphus. If you want to catch the flavor of the man, I suggest you dip into *Meditations from Kierkegaard* (Westminster. \$3).

WALTHER LEAGUE MESSENGER

off his engagement with her wrote some of his most significant in explaining this decision. In inner spiritual and theological are he was fighting, Kierkegaard reflected his relationship with ia. rkegaard was a clever and bitter

IN a sandstone house in Basel, where the ice-fed currents of the Rhine tumble out of their native Switzerland and form a watery highway between Germany and France, there lounges an elderly scholar surrounded by his books and sketches and papers. He is a big man, for all his 73 years, with monstrous dark glasses and a tousled mop of frizzly hair.

He wears a gray hunting jacket from Salzburg, of loden cloth, with green lapels and bone buttons. There is an unlit pipe in his hand, and books scattered at random about the desk and table and sills. He looks not unlike many of his fellow Swiss—well fed, comfortable, at ease, like some retired watchmaker or banker or Alpine guide.

But this man is different. This is Karl Barth, the Einstein of theology. More than any man since Luther he has guided and plotted the course of Christian thought.

Each afternoon at four Barth makes his way to the University. A hundred and fifty students await his coming, German, Swiss, American, Scotch, Swedish, English, French, Dutch, Hungarian, Oriental, African. Except for Barth they would doubtless be off to study at Heidelberg or Lund or Erlangen.

When the shuffling of feet and the tapping of desks has ceased, the symbols of approval for any distinguished professor on the Continent, he opens his brief case and takes out his notes. "Good afternoon, ladies and gentlemen," he begins. And then he launches into a hour and a half of theology. Actually, he uses the newly written pages for his shelflong series *Christian Dogmatics*, still fresh

from his morning's thinking and writing.

Unlike most professors on the Continent, he is far from aloof. His tousled hair and his flashing eyes bring life to his lecture. It is almost as if he pours out a distilled brand of thought rich with the wisdom of experience and faith.

His home is a meeting ground for students of every stripe, whether they agree with him or not. Though he has voiced some harsh criticisms of the American brand of churchmanship, he makes a special point twice monthly of inviting a score or so of American theologians to tea. To many a young student his home on the Pilgerstrasse has become literally the "way of the pilgrim."

Behind the heavy glasses and the battered brief case stands a man of many friends and many enemies, but withal a man everyone admires. Outside the classroom he is the perfect soul of politeness and wit, a typical Swiss burger.

His passion for the wildest of American movies is as fresh as a 12-year-old's, and some say he has seen so many shoot-em-up flicks he can handle a rod as well as Peter Gunn or Marshall Dillon.

He likes to joke about his smelly pipe and explain the theological symbolism of smokesmanship. The non-smokers, he says, are apt to be pietistic Baptists; the cigar-smokers orthodox Lutherans; the cigarette-smokers Liberals of any breed; and the pipe-smokers—Barthians.

He loves music, especially Mozart. He once described Bach as highly respectable, Beethoven as really admirable, but Mozart as genuinely loveable. His love for music reminds

one of other theologians. Remember how Luther once compared a chorale to a square dance in heaven, with jovial bowings and scrapings and swinging your partner?

HOW did Barth reach his spot as the foremost thinker in modern theology? Why is he called the Einstein of Theology, the Father of Neo-Orthodoxy, the winner by a knockout over Liberalism?

Why is there a school of Barthians? How could he come to spawn disciples like Brunner, Bultmann, Gogarten, Tillich, Niebuhr? Why do his students often split off from their

master? And why do conservative Christians often give more honor to Barth than to his disciples?

His career is really not so different from any other professor of theology. Though born in Basel in 1886, where his father was a professor, he grew up in Bern.

His university studies began at Bern and continued at Berlin and Tuebingen and Marburg. When he was 23 he took a German Reformed church in Geneva and was quite proud of his Liberalism. He only regretted, he wrote in an early essay, that it was difficult for a young liberal to be a practical pastor. At

KARL BARTH:

The Einstein of Theology

by THEODORE J. KLEINHANS



this time he had certain mental reservations about communion and baptism and miracles.

But Barth soon deserted the Liberal camp. With a new parish at Safenwil in Aargau he began to study Paul, especially the Epistle to the Romans. What he had missed in the theological schools now dawned bright and clear—the portrait of a righteous and loving God who had revealed Himself in an inspired Bible.

Barth did a right-about-face and wrote his famous Commentary on Romans. Not only was this as earth-shaking as Luther's but it catapulted the young minister into the theological spotlight. Though he had once said he never wanted to be a professor, he accepted a teaching post at Goettingen.

From 1921 on one post followed another, each more influential than the last, Goettingen, Muenster, Bonn. Then in 1933 Hitler came to power. One of the Fuehrer's first acts was to install the so-called "German Christians" into positions of influence.

This group, at Hitler's urging, insisted that Christianity was not really a faith so much as a kind of social framework. In the long run, in fact, Hitler threw out Christ and substituted either himself or the gods of ancient Germanic folklore, Thor and Woden and Freya.

In a famous conference at Barmen in 1934, Karl Barth and a score of others met and drafted a dynamic statement. It condemned Hitler openly and acknowledged only Christ. This act of faith encouraged hundreds of German pastors to remain loyal to their God, regardless of pressure and torture. They and their flocks became known as the Confessing Church.

Sooner or later, as Hitler grew more secure, the leaders of the Con-

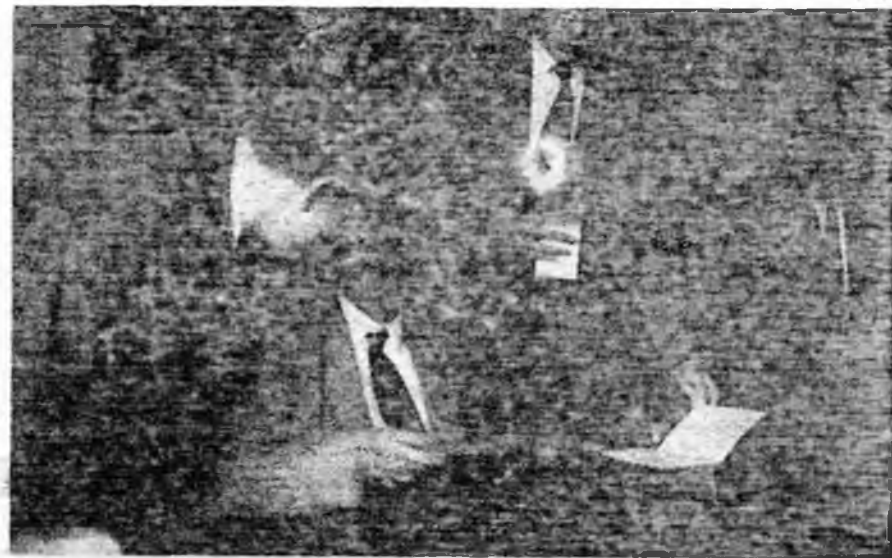
fessing Church were exiled, imprisoned or executed. Dietrich Bonhoeffer, for example, a youthful professor and admirer of Barth, was one of many who met death in a concentration camp. But Barth himself quietly took a teaching post in his native Basel and fought like a tiger against the tyrant.

Students and church leaders have beaten a path to Basel ever since. And ever since, by his writings, lectures and comments, Karl Barth has been the acknowledged pathfinder of world theology.

BARTH has solid ground under his feet. He whole-heartedly accepts the inspiration of Scriptures and in this respect he is a solid conservative. He will fight to the death any denial of Christ or any kind of social gospel. Christianity stands or falls, he asserts, on the belief that Jesus is nothing less than God and that He has come not to make us happy but to save us.

Apart from his political stand for socialism, one reason why Barth has as many enemies as friends is his dislike for old-fashioned labels. He considers himself neither Lutheran nor Reformed. He does not relish being called a Barthian, and certainly not any of the other theological labels—orthodox, liberal, fundamentalist or modernist. Nor is he keen on the term Neo-Orthodoxy, though the worldwide return to a Scriptural faith surely stems largely from Karl Barth.

In the pulpit his sermons are simple and inspiring. His faith comes through as vividly as his sparkling wit. God is always the center of his preaching, not man. He sometimes reasons that Christians worry more about man than about God. For example, they will feed a starving Korean but not concern themselves about his soul. Such salving of the



Here students sign up to take a course from Professor Barth.

conscience, he feels, is especially common in the American churches.

Barth has been severely attacked for his silence when Hungary fell beneath the Russian tanks, especially because he has so many friends in the Reformed Church of Hungary. Many churchmen like Brunner and Niebuhr thought the Barth who was so outspoken against Hitler should have taken an equally vocal stand against Krushchev.

But Barth replies that although political maneuvers by the church are both proper and sometimes even required, there are times and places when they are better kept in silence. There is no doubt whatever about Barth's hatred for communism, on religious and political grounds, though as a socialist he tends to sympathize with state ownership of land and capital.

Among Missourians the status of Barth stands both high and low. Almost every young theologian at Springfield or St. Louis has read him, or has been influenced indirectly.

even though the depth of his thought often makes him attractive only as an unknown quantity.

Greater or lesser Barthians teach at almost every Protestant seminary in America, including our own. A score at least of our pastors have studied with Barth at Basel and hundreds more have heard an occasional lecture or speech.

If you were to see Karl Barth strolling through the Basel Zoo, soaking up the springtime sun with a flock of children on either arm, you would take him only as a kindly grandfather. His five children, in fact, have given him a rising tide of grandchildren and great-grandchildren.

But here is no ordinary grandfather, content to smoke his pipe in peace. For this is Karl Barth, a man of trusting faith and of sharpened insight. More than any other, he has awakened our age to the meaning of the Bible and hammered home the need for God in a world of doubts and atoms.

the latter, which includes the salvation of all men at least essentially if not fully.

It is, we believe, to do Barth injustice, and to do the church irreparable harm, when orthodox theologians, for whatever reasons, fail to make plain that dialectical theology is basically subversive of the gospel of saving grace through the blood of Christ.

No judgment about Barth's own faith is implied in this. It is only to say that what appears in his writings, his latest and most mature writings, is calculated to lead men to think that they are not sinners, that they are not subject to the wrath of God, that their sins need not be washed away through the blood of the Son of God and Son of Man, Jesus of Nazareth, who was born of the virgin Mary, died and rose again with the same body with which he was laid in the tomb. For men to depend upon the Jesus Christ of Barth is to depend upon themselves as inherently righteous. Shall not preachers of the gospel call men away from this other gospel which is not the gospel? Is the church now any less responsible for setting off the truth against error than it was at Nicaea, at Chalcedon, not to speak of Dort or the assembly of the Westminster divines? (No heresy that appeared at any of these was so deeply and ultimately destructive of the gospel as is the theology of Barth.) Never in the history of the church has the triune God been so completely and inextricably intertwined with his own creature as he has been in modern dialectical thought.

HAS KARL BARTH BECOME ORTHODOX?

The Westminster Theological
Journal- May, 1954

by

COENRICKS VAN TIL

ANY MONTH

by ALFRED P. KLAUSLER

I HOPE every Lutheran has noted that representatives of the Lutheran Church-Missouri Synod and the National Lutheran Council started a series of meetings designed to bring about a better understanding between Lutherans of various synods and to prepare the way for Missouri Synod's membership in the council.

First meeting was held in July. The next is scheduled for November. One of the most hopeful aspects of the first meeting was that the Augsburg Confession, specifically Article VII, was used as something of a "text" for the discussions. Naturally, the Holy Bible served as a basis for all the deliberations.

In case you're interested, the exact quotation from the Augsburg Confession reads "And to the true unity of the Church, it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments."

Now whether or not the Lutherans in America will ever unite is truly an iffy question. Too many human factors enter into the problem. Then there's still the problem of different nationalistic backgrounds and different synodical systems of administration which can hinder sympathetic understanding.

My personal hunch is that most Lutheran theologians are trapped by language. They can't express themselves in everyday, understandable prose. Some of the documents Lutheran theologians have written are

heavy and, if you'll forgive me, about as easy to understand as Einstein's theory of relativity. I also suspect their ponderous grammar. I just wish that some writer of a future document would learn how to write a graceful, light, airy prose which would be a pleasure to read, study, inwardly digest. Maybe that's a vain hope.

In the meantime, there are several things you can do about Lutheran unity. First, I would suggest that you study several basic documents over which there is no disagreement. The Augsburg Confession is a good starting point. Once you have read that relatively brief confession of Lutheran faith, tackle the Apology to the Augsburg Confession. Both of these are contained in a magnificent new edition of the Book of Concord, THE basic Lutheran book which tells you what your church stands for.

If you're genuinely interested in your church, by all means buy yourself a copy of the Book of Concord. At first glance it looks rather frightening: introductions, footnotes, variant translations, etc. But once you dive in and feel the invigorating waters of Lutheran theology, you'll come up refreshed and informed.

Then, become acquainted with your fellow Lutherans of all synods. You will discover that not all of them wear horns. You will also make the astonishing discovery that they, too, revere Martin Luther; they, too, want to guard the Lutheran heritage; they, too, want to preach the Gospel; they, too, love the Lord Jesus Christ.

Best yet, pray for the total cause of better understanding among all Lutherans. In those prayers ask God for his mercy and forgiveness for any stubbornness and self-righteousness we as a group may have. May the Holy Spirit deepen our faith and our understanding of what is pleasing to God.

The Lutheran Layman
April, 1959

Three Youth Magazines May Merge

PHILADELPHIA, PA. (RNS) —Negotiations toward possible merger of three Lutheran monthly magazines for young people into one publication for youth of all Lutheran bodies in America are underway, it was reported here.

The three magazines are: Luther Life, published by the Luther League of America, official youth auxiliary of the United Lutheran Church in America; Walther League Messenger, official youth organ of The Lutheran Church-Missouri Synod; and One, published co-operatively by the Evangelical, American, Augustana, Free, and United Evangelical Lutheran Churches.

The Rev. Philip R. Hoh, associate secretary of the Luther League and editor of Luther Life, said editors of the three publications began merger talks upon instructions from their respective organizations. He also stated that topic materials now published by each group may also be merged.

If negotiations are successful, said Mr Hoh, the new magazine may be started late next year. He said that if "full cooperation" is lacking, some merged publication program may still be possible.

Some of the Lutheran church editors have expressed approval of the proposed merger and other youth groups are expected to vote on the matter this spring.

The Seminarian March, 1957 p. 14

He comes to us as One unknown, without a name, a woman and get married. If they as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: my gospel home with them, I will "Follow thou me!" and sets us to the tasks which He seed. has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, hospital patients and their compan- He will reveal Himself in the toils, the conflicts, the the mission, sitting between the suffering which they shall pass through in His fellow-ship, and, as an ineffable mystery, they shall learn in he mountain slope in the shade of their own experience Who He is.

Albert Schweitzer, THE QUEST OF
THE HISTORICAL JESUS



Dr. Albert Schweitzer at
his desk at Lambarene.

How We Preach In The Jungle

I PREACH every Sunday morning at my mission station in Lambarene, French Equatorial Africa. To a Christian in a civilized community the setting and the sermon might seem a bit strange.

Many of my congregation know absolutely nothing about Christianity. They are transient workers who have come from far inland and have

missionary. Soon they will return

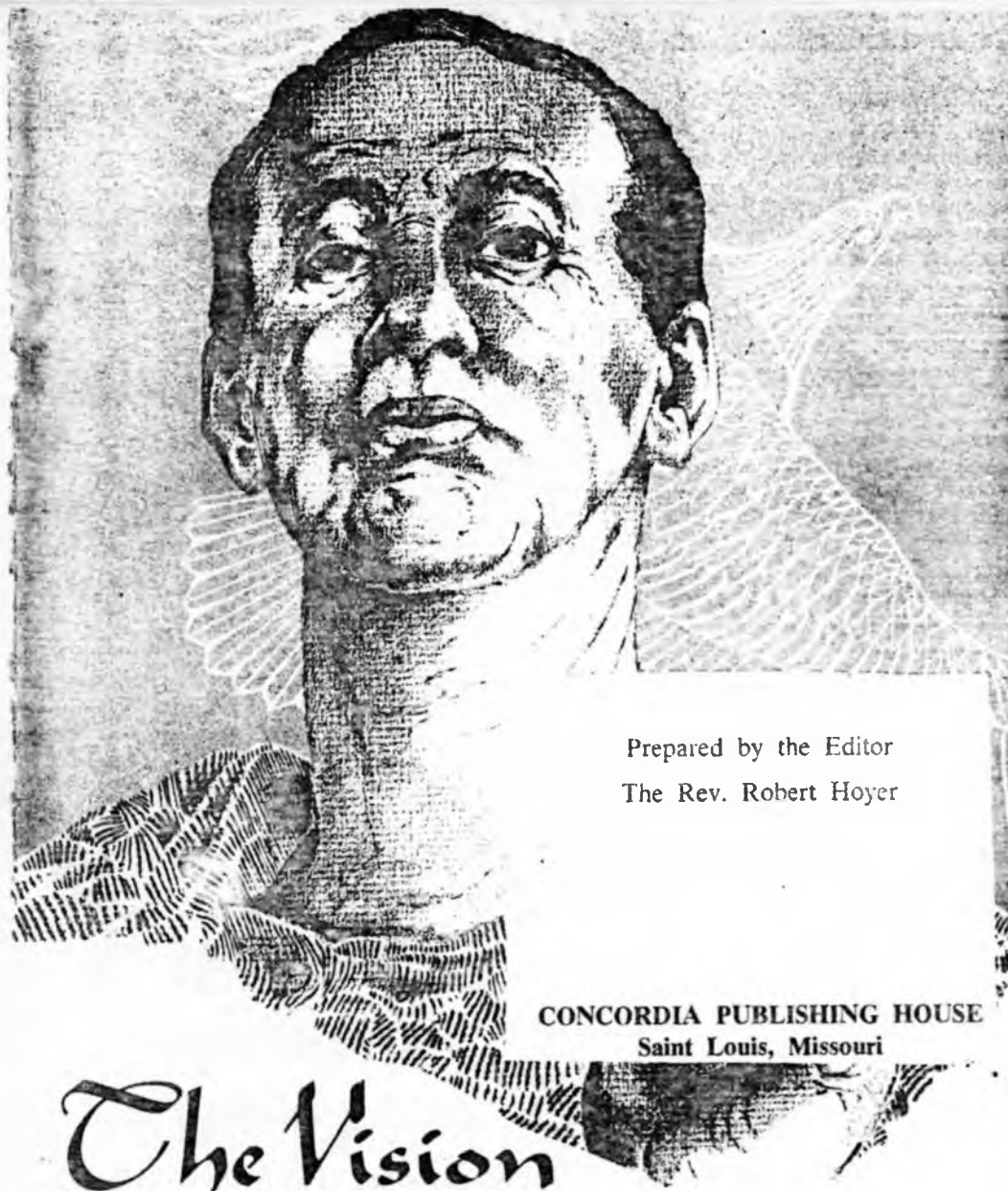
my gospel home with them, I will

hospital patients and their compan-

the mission, sitting between the

he mountain slope in the shade of

by ALBERT SCHWEITZER



Prepared by the Editor
The Rev. Robert Hoyer

CONCORDIA PUBLISHING HOUSE
Saint Louis, Missouri

The Vision of Isaiah

COURSE 13

ADULT TEACHER'S MANUAL

One Central Message

The sign which Isaiah gives to Ahaz is a prophecy of the birth of the Messiah. The controversy over the meaning of v. 14 centers on this point. It is the consensus of the best opinion that the Hebrew word "almah," translated virgin in the AV, does not necessarily mean virgin. It is better translated as young woman (RSV), or maiden, though that word is archaic. The difficulty with this passage arises from the fact that some commentators have gone on from this meaning of the word to argue that Isaiah was not referring to the Christ, but to some contemporary birth. This, they say, would be more consistent with v. 16. However, the heart of the prophecy is not in the virgin birth, but in the name which is to be given the child: Immanuel, God with us. Isaiah certainly had the Messiah in mind, though he may have intended to reassure Ahaz of two things: one, that the Messiah would come, God with us; two, that in the next six years, before a child born immediately came to the age of judgment, the two kings who oppressed Ahaz would be defeated.

The promise of v. 16 fits closely with this comfort given to Ahaz. But v. 15 is part of the threat that begins with v. 17. Curds and honey are the food of the nomadic, self-sustaining peoples. They refer to the period of desolation and depopulation which Judah would experience during the years of the Babylonian exile. In v. 17 Assyria is named as the immediate threat to Judah. It is significant that in spite of this warning from Isaiah, Ahaz appealed to Assyria for help against Israel and Syria. In that act lay his downfall.

The remainder of the chapter describes in imagery more difficult times coming for Judah. The fly and the bee are symbols of Egypt and Assyria.

The Lord will call these armies in—whistle for them to accomplish His purpose. The hired razor of v. 20 symbolizes the exile. The rest of the description concerning food, crops, and weapons, shows the desolation of a once-civilized land.

ISAIAH 9:2-7

This is the climax of the picture of gloom built in chapter 8. It looks forward to a time of perfect peace in the New Testament church. Use the RSV for this passage since the more difficult sections in vv. 3 and 5 are more correctly translated. The land of Israel has been oppressed (particularly the northern sections, Naphtali and Zebulun, v. 1). But the joy is still to come, vv. 2, 3. The oppressors will be broken as Gideon broke the power of Midian, v. 4. Warfare will cease as the weapons of war are burned, v. 5. The center of Israel's hope is stated in vv. 6, 7. The coming Messiah will be the perfect King, heading a perfect government.

ISAIAH 11:1-9

You will have no difficulty with this passage as long as you remember it is couched in words of poetic imagery. It is a description of the perfect government of the King who is to come. His abilities are described in vv. 1-3a, his acts of righteous and loving government in vv. 3b-5. The peace of His people is described in vv. 6-9.

HOW TO TEACH THE LESSON

Open your class session with prayer. Then introduce the study for today by showing that Christ must make a difference in the life of the Christians not only on the great holidays of the church but on every day. You may use the introduction given in the stu-

of salvation only as a covenant between God and each individual Christian soul. Isaiah calls us sharply to consider the truth that God had called and redeemed a people for Himself. This aspect of his work makes it strongly applicable to us and our church today. The Christian is led by Isaiah to think of himself as a member of the army of the Lord, the people of God, the body of Christ. This consciousness affects not only that part of his life related to the church, its worship, and its work, but all other areas of his life as well. We have included this emphasis in the application sections of the lessons in this course.

The Problem of the Second Isaiah

One of the sharpest problems of Old Testament criticism has been the authorship of Isaiah 40 to 66. For nearly a century the question of Isaiah's authorship of these chapters has been defended, questioned, or denied. No study of the book can be complete without at least a reference to this problem.

Most of the comments on both sides of the controversy have reflected the writers' view of predictive prophecy. Briefly stated, the last twenty-seven chapters of the book speak from a viewpoint of captivity in Babylon, not from the viewpoint of Isaiah's day some 200 years before. The author of these last chapters speaks as though Jerusalem had already been destroyed, as though Israel were about to be released from their period of exile in Babylon. Cyrus is named as their deliverer and conqueror of Babylon although Isaiah lived long before Babylon was even a world power. Babylonian myths, which Israel would probably have learned only during their sojourn in Babylon, form part of the background of writing.

For many critics, such detailed predictive prophecy is hardly possible. This question need not concern us, because it is part of our faith that God could certainly have revealed such details to His prophet. Our question is not: "Could Isaiah have written these things?" but: "Would Isaiah have written these things?" Certainly much of what the author states in these last chapters would have no meaning at all to the Israel of Isaiah's day. His message, 200 years before the exile, would have been almost useless.

It should be stated clearly that for us this controversy has no bearing at all on the doctrine of inspiration. The Old Testament church and the New Testament church

have accepted, by God's grace, the entire book as the Word of God, which it certainly is. This would be true whether it were written by one man at one time, or by two men imbued with the same Spirit at different times. For this reason, the problem is scarcely mentioned in this course. The class has only been asked to note the difference in the tonal emphasis in the two halves of the book.

The problem, furthermore, is not clear cut. The author of the first half of the book certainly knew that Babylon would be the power to take Judah into captivity. And the destruction of Babylon is clearly included in the words against the nations in chapters 13—23. And there are certainly many words, thoughts, and attitudes which are constant throughout the book. If there were two Isaiahs, then they wrote in a remarkably similar style, with great correlation. This, say the critics, is due to the work of a later editor who unified the work. And that also is no denial of God's inspiration of the entire book.

ADULT BIBLE **Life Against Death** DISCUSSION GUIDE

February 8,
1959



Remember a brief historical note from the Lutheran Reformation. Luther found and taught faith as a personal relationship to God, who loved us in Jesus Christ, His Son. But his co-worker Melancthon tended to view faith as acceptance of facts, the doctrine of salvation through the life and death of God's Son. Through the years this tendency took an ever stronger hold on the church, until in the late 18th and early 19th centuries theologians were more interested in arguing abstruse doctrines than in Christian life or the missions of the church. Something of the same kind of dead orthodoxy had seized the Jewish nation at the time of Christ.

Understand Jesus' teachings concerning Himself in the light of this background. Notice the way He disputed with the Pharisees on the doctrine of the sabbath (Matthew 12:1-14), on their interpretation of the Law (Mark 7:1-13), and on their failure to practice what they preached (Matthew 23). Jesus' strong emphasis that He is Himself the Way was also directed against this dead teaching of the Pharisees.

Now determine the meaning of His words for yourself with these questions.

1. What is Jesus the Way to?
2. What is right and what is wrong with the statement that knowing Jesus is not an end in itself, but

Valparaiso University

d Association for Lutherans • Appleton, Wisconsin •

Aim Is 3000 Students

Where else, Dr. Kretzmann asks, can parents be assured that university classroom instruction of a high calibre will be integrated soundly with Christian principle and doctrine? The long-term effect of such integrated higher learning will certainly, with God's blessing, have a powerful influence in years ahead, he states. Operating budgets so far have struggled through, thanks to an ever alert administration and a Valparaiso University Association board of directors that continues to see blue sky through intermittent financial clouds. And the goal, states Dr. Kretzmann, is to build to a continuing enrollment of three thousand Valpo students.



MEN ON A MISSION
Dr. O. P. Kretzmann

The Cresset

In Luce Tua

Comment

Happy Birthday to You

On September 21, 1859, six instructors and seventy-five students met in a plain wooden building in a woods southeast of the village of Valparaiso, Indiana, and that was the beginning of the Valparaiso Male and Female College, an institution which eventually developed into Valparaiso University.

The Cresset has bent over backward, ever since it became a publication of the University, to avoid every appearance of being a spokesman or a house organ of the University. In this policy the administration of the University, for obvious reasons, has heartily concurred. As a result, the relationship between the magazine and the University has been a very happy one. But since centennials come only once every hundred years, we think that it would not be out of order for us to admit that we have a bit of a bias in favor of the University and to wish it a happy birthday.

The University deserves whatever good can happen to an academic institution, as we on The Cresset are in a special position to know. Every once in a while, someone gets hot under the collar about something we have said and fires off a hot letter to the president or board of directors, and we hear about it — but always as a matter of information and never as a matter of pressure. Presumably, if we got too far out of line, heads would roll, but it seems to us that there is a wider range of freedom for the intellect and the conscience at Valparaiso than there is at many a secular institution that prides itself on its academic freedom. Certainly we have been free to say, without let or hindrance, things which regularly cause some members of the University's board of directors to turn pale. Individual members of the Board have taken the time to write us, as their personal opinion, that we are nutty as a fruitcake. But we have yet to receive the first threat, or even hint, of any official action to censor us or silence us.

Now this is a thing, as to the sort of thing, an

"Romanizing Tendencies" below is, it seems to us, a truly alarming Romanizing tendency.

Even more Roman in spirit, however, is the distinction, clearly stated in the resolution, between what a pastor may say in the pulpit and what he may say in conference. Until now, whatever the layman in the pew may have thought of his pastor's intellect or sermonic skill, he could and, generally speaking, did take it for granted that the Word spoken from the pulpit had passed through the heart and mind and conscience of the preacher. This resolution makes of the Lutheran pastor a Roman priest. He has a theological "line" to deliver to his people, and any scruples about that line are to be aired only within the closed circle of the priesthood. In effect, the pastor ceases to be a servant of the Word and becomes the agent of the church. Why not take the next short step and require him to be celibate?

We thoroughly agree with the basic purpose of this resolution, to reduce doctrinal confusion in the church and ensure a certain degree of uniformity in its proclamation of the Gospel. But true unity of spirit can not be legislated. And since we do not think that any element in the Missouri Synod really wants to enforce a legalistic unity upon the church, we suspect that this resolution is already a dead letter.

So happy birthday, Valparaiso. We'll be glad to give you another plug in our issue of September, 2059.

Romanizing Tendencies

It is a curious thing that the Lutheran Church - Missouri Synod should have adopted, at the same convention, a resolution holding its pastors and teachers and professors to "teach and act in harmony with such statements" of doctrine as Synod might adopt, particularly the Brief Statement, and another resolution warning against Romanizing tendencies in the Lutheran Church. But, then, one of the dangers of slogan-shouting is that sooner or later one is bound to make a bit of an ass of himself.

The essence of the Roman system is not, after all, the distinctive dress of the clergy or the liturgy of its public worship, not even the significance of the Mass or the veneration of the Blessed Virgin. All these things, and whatever other doctrines and practices there may be in the Roman church, can be accepted by any Christian if he can once grant the basic premise of Roman theology: that there exists within the church an authority which can speak a final and binding interpretation of the Word. Rome, too, it must be remembered, accepts the Scriptures as normative for doctrine and practice. It insists only that the interpretation of the Scriptures is the prerogative of the Church, speaking through the Bishop of Rome. To entrust this papal prerogative to a corporate pope, whether it be a seminary faculty or the official board of a church or the triennial convention of the church

Continued above

THE QUESTION OF THE UNIVERSITY AS A COMMUNITY

-114-

A Suggestion from the Theology and Philosophy of Paul Tillich

By ROBERT P. SCHARLEMANN

Instructor in Philosophy

Valparaiso University

To describe the task and nature of an academic community is in itself formidable. To try to do so on the basis of a system of theology and philosophy which is so intricately worked out as that of Harvard's University Professor Paul Tillich is a task doubly formidable. Moreover, the fact that Tillich, as the world's ranking Lutheran-Protestant theologian, unceasingly shatters the Lutheran tendency to complacency and self-preoccupation complicates the task even more. But one has, in any case, the consolation that David is said to have given himself as he marched out to meet Goliath: "At least, the target is big enough."

In looking around for a title, one might have first thought of something like, "Tillich's views on Lutheran education." But that would be impracticable, especially because his conception of Lutheranism and his references to it are made not in view of its American type, which he probably regards as non-genuine, but rather of the German type. The American type is, like American culture in general, still characterized by the "happy backwardness"¹ of its precritical stage.

Hence the title above. The title should indicate that this article is not just a reporting but an intentional interpretation and application of the views of Tillich as theologian and philosopher. I do not pretend that Tillich has said everything which is in this article; I do, however, think that the content of it is in basic harmony with his expressed views. But I would urge the reader, as a safeguard against misunderstanding, that he should read all parts in view of the other parts and of the whole of the article.

Furthermore, this essay has arisen not out of the curiosity of seeing where Tillich's views might take us but rather out of the conviction that if a church-related university hopes to survive as both, university and religiously-oriented community, one of the few major alternatives open to it is a view like that of Paul Tillich. Indeed, I am convinced it is the only alternative open to Lutheranism, now that such formerly claimed advantages of the church-related college as its familiarity and attention to individuals are rapidly becoming the property of the 'secular' institutions as much as of the 'Christian' ones.

1. Double quotation marks around single words or phrases enclose expressions which Tillich uses; single quotation marks enclose words which I am using in a modified, emphasized, or quasi-technical sense.

The problem of a 'Lutheran university' is like that of a 'Christian philosophy.' In one sense both are impossibilities. If philosophy is conceived to be one which serves the demands of a fixed statement of the Christian faith, it is not philosophy and it is not Christian except in a distorted way; for it has been the conviction of the Christian Church from the beginning that in Jesus the "universal Logos" appeared. Similarly, if a Lutheran university is conceived as one at which the presumed or actual demands of a denominational theology are imposed upon the academic activity, then it cannot remain simultaneously a university, (serving the quest of pure reason), and denominationally Lutheran, serving the demands of a church organization.

To subject the teaching and research of a university to the 'requirements of the faith' or to confessional formulations uncritically received is, in the word Tillich adopts, "heteronomous" subjection. Heteronomy is the subjection of reason to something which claims to be reason's Depth; in religious terms, it is the subjection of creatures to false gods who claim to be God. The Depth of reason is that which "precedes" the structure; it is always manifest but never exhausted in any rational structure: as manifest it is Ground, and as inexhaustible it is Abyss. If, therefore, the 'requirements of faith' or of confessional statements are placed outside reason, as happens when, for example, it is claimed that there is a point at which the critical question of reason is presumptuous, they, because they are 'outside' of reason, parade as reason's Depth. But the claim of a formulation or of a way of understanding the faith to be beyond reason is a false one, and if it enforces its claim with political or social power, it subjects reason heteronomously.

Thus, when a revivalist demands a certain kind of experience (a feeling of remorse) as prerequisite to salvation; or when a Fundamentalist demands the repetition of certain statements as prerequisite to faith; or when a theologian demands the unconditional acceptance of certain denominational formulations: that demand is heteronomous. For it in effect equates a certain structure (an experience; a statement; a way of expressing) with that which is beyond structure, the Depth of reason. In effect the preacher or the theologian in such cases proclaims that God is to be found in this experience and not in that one ("You

cannot be saved unless you feel remorse"), or in this way of speaking and not in that one, or in this formulation and not in that one.² But on what basis can that be proclaimed, except on the basis of an arbitrary elevation of a finite thing to the level of the infinite and divine?

In the long run, heteronomy leads to rebellion and destruction. Reason reasserts itself against the false claim, and prophecy testifies against it as idolatry. If, therefore, at a Lutheran university, whether by a required special statement of faith or just by a vague but effective kind of feeling of friendliness and the demand to be 'nice,' the attempt is made to impose upon the various disciplines limitations in their quest and statement of truth, it is not possible that such an institution would be able to be at once a university and a servant of the limiting claims. The fact that scarcely any denominational tradition in the United States has shown itself resourceful and self-critical enough to maintain an institution of higher learning without its becoming "secularized" should in itself make Lutherans wonder whether their denominational tradition will be any different. The importance of self-criticism is such that among the greatest enemies of the church-related college are those uncritical propagandists who cry, "Peace, peace," where there is no peace. If Lutheranism is not more resourceful than other denominations, then a Lutheran university has two choices: either to become a university and lose its denominational character, or to retain its denominational character but never become anything more than a Bible college. The critical juncture in an institution's history does not occur until the inner split between its loyalty to a denomination and its loyalty to pure reason becomes manifest, but then its destiny is determined by the choice either, on the one hand, to hold both loyalties in living tension and ever new resolutions or, on the other hand, to hold to the one and forsake the other — to forsake Truth in favor of a concrete statement of it (Fundamentalism), or to forsake concrete statements of it in favor of seeking Truth in the abstract (secularism). In either case the long-term result is destruction, if not by the tyranny of a denomination then by the chaos of cynicism.

II

If it is impossible and self-destructive for Reason to serve one of its structures (like denominational demands) and Faith to serve one of its concrete expressions alone, there is yet a sense in which both 'Christian philosophy' and 'Lutheran university' are not only possible but actual.

In the sense that all Western philosophy since the

2. A caution: This does not mean that all statements of religious truth are of equal value, but rather that they have their own criterion (see Section III, D, 2).

appearance of Jesus Christ (Tillich's wording is always: "Jesus as the Christ") is heir to the New which He brought, it is inevitable that philosophers use material from a culture which has been directly or indirectly influenced by Christianity. In that sense all Western philosophy is Christian. It may, indeed, be intentionally anti-Christian, as in the case of Nietzsche, but it cannot be pre-Christian or non-Christian as could Greek philosophy and Jewish religion, for even the Anti-Christ is dependent upon the appearance of the Christ. With Christianity came a New Reality and a new way of experiencing reality; and unless philosophy arbitrarily restricts itself to a special area or to a special method, it employs material from a Christian culture and must, directly or indirectly, deal with Christianity's Message.

Similarly, a Lutheran university is possible and actual in the sense that there are *de facto* colleges which have been founded and nourished on a Lutheran substance, however minimal and amorphous; institutions which at some point in their history consciously decide for or against that tradition — if not in theory at least in practice. Some of the material that an academician on such a campus uses is directly or indirectly influenced by the Lutheran way of experiencing reality. One may respect Lutheranism, reject it as anti-Christian or even as anti-Lutheran, but even the rejection is dependent upon the presence of *this* or *that* positive Lutheranism.

Again, however much an academician on a Lutheran campus may have in common with one on a Roman Catholic campus, the difference in "destiny" remains: the Lutheran is heir to (e.g.) Luther's reception of Revelation through his experience that he could lose the church without losing the Church and, by implication, that he could lose faith without losing Faith; whereas the Roman Catholic tradition at one point rejected that radical experience, even though the very manifoldness of the Roman tradition would leave room for an approximation of that experience.

Again, an Anglican (say) can be unLutheran without being anti-Lutheran, but one who is conscious of the Lutheran tradition as he receives it in his denomination, cannot be unLutheran without by that very fact being anti-Lutheran; that is to say, he must decide for or against a concrete Lutheranism whereas an Anglican is able to — and probably will with thanksgiving — ignore it. Even if a Lutheran chooses to ignore his Lutheran tradition, that very ignoring constitutes a rejecting of it in practice, though not in actual assertion.

III

The further question beyond that of the possibility of a Christian or Lutheran university is the problem of the relation of the various disciplines of the university: of the natural sciences, the historical sciences, and the arts to philosophy and theology.

A. As far as the *natural sciences* are concerned, there is no common ground between them and theology and philosophy which would make possible a synthesis between them and Christian theology or philosophy. There cannot, therefore, be a conflict between 'science and religion' or 'science and ontology,' just as there cannot be a synthesis between them. A physicist at a Lutheran university works in the same way as a physicist at a non-Lutheran one. As physicist he is concerned with a realm of beings which he approaches cognitively by means of his special methods. But philosophy and theology are concerned not with a special realm of beings or with a special method but with Being itself. The natural sciences are concerned with the structural laws that determine reality; philosophy and theology are concerned with the structure of Being itself, or of Reality as a whole.

Now, indeed, it can happen and has happened that there have been conflicts and attempted syntheses between science so-called and religion so-called and philosophy so-called. But where they occur, they are conflicts (syntheses) either (a) between the *hidden* philosophy or theology of the scientist and the *open* theology or philosophy of the theologian or philosopher; or (b) between the *hidden* science of the philosopher or theologian and the *open* science of the scientist.

Thus, if a natural scientist insists that the Genesis account cannot be true in any sense simply because all scientific verification points to an evolutionary development and not a creation out of nothing, then he has uncritically extended his method beyond its proper scope and in so doing has become a philosopher. He maintains, in other words, that his methodology is universally applicable in the discovery of what it means to be. Against such "methodological tyranny" philosophy would reply, "On what grounds do you interpret being a single method?" If, furthermore, the scientist not only makes his method universal but does so with passion and "ultimate concern," then he speaks also as theologian. Against the content of that ultimate concern theology would protest: "It is a false god." — In any case, the scientist's conflict with the Genesis account of the origin of the world is not a conflict of his science against philosophy and theology, but of his philosophy or theology against another one's.

Contrariwise, if a theologian maintains that the evolutionary account of the origin of man cannot be true because it is refuted by Moses who wrote Genesis at the inspiration of God Himself, then he imposes a foreign methodology upon an empirical science. In so universalizing his method, he speaks as a philosopher, and philosophy must ask for the grounds. In such a case, the conflict is between the *hidden* science of the theologian and the *open* science of the scientist; or even between the *hidden* philosophy of the both of them. In that situation, science will demand its rights against the "science" of the theologian; philosophy will insist on an adequate analysis of being; and the-

ology will protest against the idolatry of the individual theologian or group of theologians.

Again, when religious writers or 'Christian physicists,' knowing of the insights of *microphysics* which have overturned some hypotheses about the calculability of the universe, use them in order to make room for miracles and human freedom, those writers and physicists have no justification for their procedure, neither from the standpoint of science nor from the standpoint of faith. Such a procedure is as disgraceful and misleading as it is unnecessary. It is a mistake that a 'Christian physicist' is one who keeps current with physics in order to find the most recent loopholes into which to place God's works, as though one could *locate* God by locating the newest hole in the dike which He is for the moment stopping with His fist — until the engineers come along to repair it.

B. What holds for the natural sciences,³ holds also for the historical: there can be neither conflict nor synthesis between them and theology or philosophy, and, where such occur, they are between the various histories (hidden or open) or the various philosophies or the various theologies in the individuals involved in the conflict or synthesis.

History is concerned with facts — what actually happened. And it has its own methods of discovering, according to varying degrees of probability, what actually did happen. Thus, the historical question as to whether Jesus was born of a virgin is answered in terms of probability like any other historical question, as, for example, that of whether Caesar actually crossed the Rubicon in 49 B.C. The historical question as to whether a man called Jesus was crucified or whether he actually did what the writers of the New Testament say he did is, again, answered in terms of probability on the basis of factors like a critical evaluation of all available documents. And even if the probability is 100,000 to 1 that the account of the crucifixion is correct, it is still possible that further evidence would be decisive in establishing the opposite probability; namely, that the account is erroneous. It is for that reason that the attempts to found theology on the "*historical Jesus*" behind the Gospel accounts cannot be successful.

The historian as such is concerned with establishing the probability or improbability of events. When, however, he interprets those events; when he decides which of the infinite number of happenings is historically relevant; or when he makes assertions, implicitly or explicitly, about the significance of those events for human nature— then he approaches the properly philosophical task. Let us imagine, for example, that the evaluation of historical documents leads a historian to the conclusion that the tomb in which Jesus lay dead was in actuality probably not empty — notice that his

3. We can let pass the question whether there is a 'Lutheran philosophy of basketball' or what the Valparaiso University Crusaders crusade for.

conclusion on either side remains in the realm of probability —, if he then goes on to assert, "Therefore, the Christian religion is false," he has gone beyond the boundaries of historical assertions; he has made an assertion which is at least philosophical in that it implies a universal criterion of the true, and which may also be theological if it is the expression of ultimate concern — if, that is to say, he rejects Christianity's claim in the name of another ultimate. Where that happens, the philosopher must again raise his critical question and the theologian must bear witness for or against the "ultimate concern" expressed or implied: for it, if it points to the true God, the Depth of reason, the Ground of being; against it, if it is a false absolutization of that which is not absolute.

Contrariwise, if a theologian should maintain that the tomb on Easter morning must in actual fact have been literally empty because, if it were not, his denominational confessions would be in error, then he is making an assertion which is at once philosophical (because it implies a universal criterion of the true) and also theological (because it contains an ultimate concern).

The fact that there are conflicts and attempted syntheses between science and religion, or history and philosophy, or, more recently, history and theology, points to a final characteristic of the distinction between these realms of knowledge: none of them is ever separate or "pure." Every scientist has at least minimally a "vision" of the "the universe and man's predicament within it" or of "the totality of being" which consciously or unconsciously "determines the frame of his thought"; he cannot divorce himself from that total view completely, and when the view is conceptualized it is philosophy. Even less can the historian divorce himself from a view as to what is historically significant or what facts are relevant to the development of history; when that view is conceptualized, it is philosophy. This fact, that the various disciplines can be distinguished as elements in the actual work of the scientist, philosopher, etc., but cannot (and should not) be separated; or that the properly scientific, historical, etc., element may be predominant in the work of anyone but never be pure and exclusive, is the reason why supposed conflicts between science and religion (or philosophy), or history and philosophy (or religion), are so frequent.

C. Like science and history, so too art has no common ground with theology on the basis of which to establish a Christian or Lutheran art. But the reason for the lack of common ground is different in both cases. History, science, philosophy and theology all belong to man's cognitive approach to reality (the former two being concerned with special realms, the latter two with reality as a whole); the arts belong to the realm of man's aesthetic approach to reality — they seek to express primarily beauty rather than truth.

Nonetheless, art does have cognitive elements. And it is in respect to those cognitive elements that one speaks of a Christian art. There is a religious substance in culture, and culture (of which art is a part) is the form of that substance. In other words, art expresses indirectly and unintentionally what religion does directly and intentionally.

Thus, if one analyzes Picasso's *Guernica*, one can formulate the cognitive elements in it; namely, the view of reality as fragmentary and meaningless. Such a formulation of that view does not communicate what the work of art communicates, for art opens up a dimension of reality that cannot be opened in any other way except through art. Art speaks, as it were, its own language which cannot be fully translated into statements about it. The statements that are made about the work of art or its subject express the cognitive element in it and not the properly aesthetic. But when the assertions are made by one who analyzes art's "style," then they can be judged from the standpoint of reason and of faith, for they give a clue as to how present-day man understands himself and his world. From this viewpoint one can analyze novels like Marquand's *Point of No Return* (as it portrays the disappointment that follows not from false calculation but from misplaced faith); or Auden's *Age of Anxiety* (as it echoes the superficial and mechanical nature of reality as it is experienced); or Kafka's novels like *The Trial* (as they symbolize the anxiety of guilt); or even Pasternak's *Dr. Zhivago* (as it opens up the ultimate meaning in the meaninglessness of the present situation). A conceptualization of the meaning of the "style," as when one asserts, "There is finally no meaning in nature or history," is a philosophical assertion and must be judged from the standpoint of "pure reason." When the assertion is made with ultimate concern, it is theological and must be judged from the standpoint of the genuine Ultimate.

The artist as artist creates according to the norms of his art, though the norms need not be static ones; and art cannot be rejected by the theologian on the grounds (say) that it 'does not teach justification by faith.' It may indeed happen that the cognitive element in an artist's work might be formulated as the assertion, "Man is justified by grace through faith," or even as the rejection of that assertion. In the former case the artist has found ultimate meaning in a Lutheran symbol; in the latter case he has rejected a Lutheran symbol in the name of some other ultimate. If the former (or even the latter) happens without violence being done to the autonomous norms of art, then such an artist can be called a 'Lutheran artist,' (i.e., an artist influenced by Lutheranism), able to express aesthetically what he also expresses religiously or philosophically in affirming (or even rejecting) a concrete religious symbol. But, in any case, as far as his art is concerned that affirmation or rejection is unintentional and indirect.

remains the question whose answer is at a number of points in the relationship between philosophy and religion. Both of them deal with reality as a whole, and it seems that there is, therefore, no difference between them. In one sense that is correct; in another sense it is not correct.

Both indeed have a theological element in it as well as a more properly philosophical one, and the reverse holds also. For both theology and philosophy can be seen to have a common dimension which is present in both systems. This dimension is to be found in that ultimate ground and meaning of that self-manifestation of ultimate reality, "a priori," out of which the experience of the ultimate which is at the base. The philosophical element flows out of the theological base, is that intuition of being in a systematic manner, and it actually becomes — into an order of areas of life and thought. Application is made into all areas of life. In fact, it is limited by the range of possibilities of the individual philosophical element is, to put it differently, gives the impulse; the philosophical element upon the many sides of what is at reason philosophy and theology, more creative forms, are "carried on" in the passion of an ultimate concern, a clear and detached observation of reality manifests itself in processes of the element of detached observation. The ultimate concern are mutually correlative.

Criterion; then, of the philosophical element of pure reason. Pure reason is actualized; it is a "place" which is approached, and it is partially rational structures. A philosophical element is rejected in the name of a particular religion (as, for example, that of empiricism) that methodology is itself only a complete realization of reason. Neither in the name of a theological truth, nor is it concerned with pointing to the structure while philosophy is concerned with structure itself.

Criterion of a theological assertion is interpretation of a religious symbol of the truth of a religious symbol to express an ultimate concern as

well as its own lack of ultimacy. Theological truth is, therefore, not irrational or illogical; rather, it uses logical structure to point to the Depth beyond the structure. Thus, the theological paradox is not illogical; it is rather correctly placed as that point which is the "boundary situation" of logical structure.

3. In the realms of essential being, philosophy and theology may diverge insofar as it is possible to make objective assertions about the essential nature of things without being "involved."

In the interpretation of *existence*, however, philosophy and theology draw near to each other, for assertions made about the nature of man and his predicament (the structures of existence) involve an immediate personal awareness. Existential meaninglessness, for example, is not an objectively described 'nature of meaninglessness' (as it is when one views various forms of meaninglessness in other persons and things and then defines their underlying character), but it is rather "the experience of feeling oneself cut off from any meaning in life." Thus, the assertion of a student who calls a certain course meaningless because it does not fill any prerequisite for his major is on a different level from the existential assertion of the student who, though he is able to see that courses lead to a major, to a degree, and to a job, yet vaguely but certainly feels that the whole business is somehow pointless and leads to nothing, and who, therefore, calls it meaningless. For in this latter case the statement is not simply a detached observation but is an expression of the pointlessness of his very existence.

Finally, in the realm of myth and symbol, philosophy and theology merge. For a symbol is a concept or category elevated to an ultimate dimension, and a concept is the symbol in its structured aspect. Thus, if First Cause is taken as only a category it is self-contradictory and, therefore, philosophically unjustifiable. But if it is taken as a symbol, it is justifiable philosophically and theologically — as a correct description of the nature of ultimate reality, yet expressed in its character as ultimate. 'Cause' (i.e., causality) is a category which properly applies to finite being, and yet is able to express symbolically, as 'First Cause,' the relation of the Infinite to the finite — as the relation of creative Ground to creaturely being.

From the foregoing we can see the possibility of a university as a community of faith. It is that institution where reason in all of its structures as well as the ideal of pure reason is served; where, moreover, the areas of knowledge are unified (not summarized) conceptually in philosophy and symbolically in religion; and where, finally, the religious symbols used are such that they do not tyrannize but rather appear as fulfillment and answer to all legitimate claims of the various endeavors.

The Lutheran
Layman
March 1, 1960

VU Religion Course Cited By Catholic

Valparaiso University's new religion course is "of great interest to all concerned with the Christian education and formation of college youth," declared the lead article in *Commonweal* magazine last month.

In a four-page article in the Roman Catholic weekly, *Notre Dame* Prof. Jerome Taylor analyzed "the Lutheran experiment at Valparaiso" in terms of goals, approach, content, and student reactions.

"Integrated with the liturgy of the church year as lived by the entire college, the Valparaiso program is organized around Gospel and Epistle lessons," he said.

Through classroom instruction, supplemental reading, and student essays, Scriptural readings for particular Sundays are analyzed for their doctrinal and moral content.

In VU student reactions, Professor Taylor noted "repeated statements about the surprise, the shock to complacency, the initial resentment, and final appreciation of the course."

He commented, "Many Catholic students come to college with the same complacency about their knowledge of the faith, the same expectation that further religious instruction will be 'old hat.'"

"... Many have the same need to confront the plan of salvation as a living reality for themselves and their world."

Within two days after the magazine's appearance, *Roman Catholic* reaction to the article hit Valpo. Prof. Robert Bertram, religion department head, reported.

Some eight or nine Catholic schools requested copies of the syllabus for the course, entitled *New Testament Readings*.

The president of Seton Hall College in New Jersey asked permission to spend a few days on the VU campus observing the NTR program in operation.

-119-
THE TORCH, Valparaiso Student paper.



Dave Leege

Sunday is E-Day for graduating seniors. We leave Valpo for what, in most cases, will be a changed manner of life. What sort of an exodus will this be?

Most of us will probably enter the industrial arena and begin the great struggle up the company ladder. The chief value in this situation will be the making of a comfortable living or "upwards striving." We, as "nice" young people, will be active in our churches in suburbia. This is simply the middle-class social ethic. And besides, it surely will help to have God on our side in our impending economic struggles.

We may become so self-centered in the struggle for material gain that we will damn "those do-gooders" who are always concerned about social welfare and about morality in labor-management relations. Unwittingly we may assume that, after all, God's for free enterprise and the devil's for socialism. Deep down we may even feel that welfare legislation violates the "Christian" concept of human nature. God only helps those who are good, and we are good because we go to church and believe in free enterprise. Democracy, too.

For some of us, maybe altogether too many, this is the legacy of an education at a church-affiliated school. But, is this really what Valparaiso has meant to us? Is this the type of thought which will, consciously or unconsciously, guide us on our exodus? Is Valpo's contribution to the world the fact that its graduate believe in God, the United States, the Missouri Synod and vestigial economic system? This doesn't sound very unique to me.

Valpo has given us a sound education and training in liberal arts, the sciences, law and engineering. So do state schools. Then, what must be unique about Valpo is this thing called "religious education," the attempt, as Christ has said, "to know God and to do His will."

Central in this quest has been the problem of authority. We are graduating from Valpo much more aware of the great tension between God and man. And we have also become aware that this is not easily solved by any single church body or by a mere interpretation of the Bible.

What strikes us in this tension is one of the gravest errors through which some have solved it. This heresy I would call the "fetishism of orthodoxy." It takes place when a church body or the Bible itself is worshipped rather than God. It takes place when doctrine per se rather than God per se has Ultimate Meaningfulness. It is found wherever a group of mere men claim their interpretation of Scriptures is the sole avenue to God; by this claim the interpretation becomes God.

Perspective is given to this problem through our religious education at Valpo. We become aware that the unconscious tendency toward the fetishism of orthodoxy persists in our church background and must consciously be avoided. A major task in our exodus, then, is the ongoing process of reformation. One Lutheran theologian pointed out recently, "The church is only the place where all the questions may be asked, not where all the answers are given."

"To know God and to do His will" demands comment on Christian ethics. We have seen, through our religious education, that quietism is not characteristically Lutheran. It is the property of ascetics. It also belongs to those who no longer feel a tension, in other words, to those who have made a fetish of their orthodoxy. No Christian under the absolute command to love God and to love his neighbor can shrug his shoulders at the pressing economic, social and political problems of an immoral society. And, the Christian, because his existence is in the realm of evil realizes that Justice is never achieved in the power complexes of society. By the same token, Love, Truth and Justice — those oft-used but never understood symbols — demand total immersion in the society distorted by evil, not withdrawal in pregnant anticipation of the after-life.

BOOKS OF THE MONTH

A Psychoanalyzed Luther

A review of *Young Man Luther, A Study in Psychoanalysis and History*.
By Erik H. Erikson (W. W. Norton, \$4.50)

Luther biographies through the years since the Reformation by both Catholic and Protestant writers have certainly not agreed with one another about the man as a person, as well as his role as the Reformer. About 1883, however, because of an improvement in research methodology, both Catholic and Protestant writers were forced to examine their sources more critically. The former who had been prone to place more emphasis upon the sources of Esmer, Cochlaeus, Eck, and other Luther enemies than upon Melancthon, Amsdorf, and Mathesius of Luther's own group, have become more cautious and less abusive; the latter have been forced to give up the traditional Luther with all the mythology that had grown up in Lutheran circles. After the more comprehensive biographies of the great man had been written emphasizing the Luther after 1517, more emphasis was placed upon the "young" Luther. Articles and books appeared from the pens of men like Scheel, Holl, Ritschl, Koehler, Schubert, and Neubauer. The classics have without question been Henri Strohl's *The Religious Evolution of Luther to 1515* (1922); Heinrich Boehmer's *Der Junge Luther*, (1925); and Otto Scheel's *Martin Luther*, (3rd ed. 1930).

Probably the first attempt to look at Luther from a psychoanalytic point of view was that of the theologian-psychoanalyst Rev. Oscar Pfister, lifelong friend, student, and associate of Sigmund Freud. In a book entitled *Christianity and Fear*, Pfister devotes a chapter to Luther along with articles on Zwingli and Calvin. To the list of classics about the "young" Luther we need to add Erik H. Erikson's recent publication *Young Man Luther — A Study in Psychoanalysis and History*, W. W. Norton and Co., 1958 . . . temporarily. We say temporarily because Erikson approaches the subject of young man Luther from a "psycho-historical" view grounded in a certain psychoanalytic way of looking at people and events, and the validity of Erikson's conclusions about the "great young man" are dependent upon the validity of a psychoanalytic theory which has laid hold of him.

Some friends and admirers of Luther will no doubt chuck Erikson's book aside with the opinion that, after all, psychoanalysis is but a comparatively primitive science; is but a theoretical system of

human behavior resting on certain assumptions which include at least these important notions (when looking at the theory from the point of view of people suffering psychic distress): that such psychic distress and disturbance is derived from unresolved intrapsychic conflicts; that these conflicts are in most part unconscious; that they are related to (or rigidly determined by) early childhood experiences and represent inadequately resolved conflicts of a psychosexual nature; that prior to the acute stage of stress these conflicts were handled in various ways, configurations, and patterns of behavior which made up the personality character of the person; that because of greater inner and outer stress this balanced personality structure shows sign and symptoms indicating the possibility of a complete disorganization of personality; that treatment procedures need be applied to restore balance within the personality selected from an armamentarium of therapeutic procedures ranging from chemicals to counseling on various levels including psychoanalysis.

Other readers and fans of Luther will cast the book aside and penetratingly inquire which school of psychoanalytic thought does Erikson espouse when he subtitles his book "A Study of Psychoanalysis and History" as there are various points of view among the several schools in existence. These differences are not found solely in the area of extraneous matter but also in the basic assumption provinces. To those confronted with these and similar thoughts on the subject of psychoanalysis and Luther, we would like to refer to pastor-psychoanalyst Pfister in his remarks about it all in his preface of looking at Luther from a psychoanalytic point of view.

Nobody can expect that the problem of reformation in the religious sense be solved by the sole use of psychological categories and considerations. But it is equally incontestable that without such methods the scientific question has simply to be abandoned and that the convenient but unscientific adoption of intervention from the beyond without any psychological basis becomes necessary. Psychology cannot burden itself with the ancient avoidance of intellectual inquiry of this kind any more than astronomy and biology have recourse to physical

miracles and deny the existence of a natural nexus merely because the church desires it. Psychology has to operate with all the greater care since its original material — even when, as in the case of Luther, its volume is enormous — is necessarily less ample than when it directs its study on living men. There are certain important intimate events of which the biographer must remain ignorant, and we are consequently compelled to work deductively.

Within the theoretical system selected — essentially Freudian with a good bit of the social and cultural schools of thought mixed therewith — Erikson offers the reader an approach to Luther both interesting and provocative. Erikson's approach is that of the scholar. Interestingly enough psychoanalyst Erikson opens his book with a discussion of Luther's "fit in the choir" at the monastery of Erfurt, an event of questionable historical veracity but nonetheless acceptable within a psychoanalytic point of view for the purpose of developing the theme Erikson has chosen to discuss, namely, Luther's search for identity as a person. Quoting from the professor (Scheel), the priest (Denifle), the Danish psychiatrist of biological orientation (Reitel), and the psychoanalyst (Preserved Smith whom Erikson correctly disavows as such), Erikson comments on their interpretation of this event to lead into his own thesis that what Luther is supposed to have uttered during his fit "I am not" is the clue, at least in part, to the core of the young man's conflicts, contributions and later conquests. "I am not what my father said I was and what my conscience in bad moments tends to confirm I am." (p. 38) Elaborating on this thought elsewhere in his book Erikson says:

"As I tried to orient myself in regard to Luther's identity crisis by studying those words which promised to render the greatest number of facts and references for independent study, I heard him, ever again roar in rage, and yet also in laughter: 'Ich bin's nit!' (p. 29)

Using the more reliable biographies of the young man Luther, Erikson presents to the reader this central theme: for him (Luther) the struggle between

destruction and construction would be fought out on theological grounds. Existential justification was his chosen text, and he applied it to the hometown level of his father as well as the cosmic level of the church. (p. 109)

The theological problem which he tackled as a young adult of course reflected the peculiarly tenacious problem of the domestic relationship to his own father; but this was true to a large extent because both problems the domestic and the universal were part of one ideological crisis: a crisis about the theory and practice, the power and responsibility, of the moral authority invested in fathers; on earth and in heaven; at home, in the market place, and in politics; in the castles, and in Rome. But it undoubtedly took a father and a son of tenacious sincerity and almost criminal egotism to make the most of the crisis, and to initiate a struggle in which were combined elements of the drama of King Oedipus and the passion of Golgotha with an admixture of cussedness made in Saxony. (p. 77)

One is, of course, here reminded of Freud's classical Oedipal theme. About that Erikson forges this reply:

To this we would reply that certainly we would ascribe to Luther an Oedipus Complex, and not a trivial one at that. We would not wish to see any boy — much less an imaginative and forceful one — face the struggles of his youth and manhood without having experienced as a child the love and the hate which are encompassed in this complex; love for the maternal person who awakens his senses and his sensuality with her ministrations, and deep and angry rivalry with the mate possessor of this maternal person. We would also wish him with their help to succeed, in his boyhood, in turning resolutely away from the protection of women to assume the fearless initiative of man. (p. 73)

On one occasion the unconscious ego mechanism of "projection" by which man's infantile configurations, constellations and conflicts therein are applied to cosmic levels, Erikson refers to as historicification. But it means the same thing.

Psychoanalyst Erikson does not drop off into an abyss of "reductive naturalism" in the sense that Luther's conflicts, contributions and conquests are "nothing but" projections of infantile configurations with conflicts upon the cosmos about him. On occasions Erikson might appear to have fallen into the meaningless pit of the genetic fallacy. But it is only an appearance due to the emphasis he places on leading the

reader into taking a look at the conceptual probabilities psychoanalysis offers the world toward a deeper understanding of man. Erikson, as objective as he might want to be, hides not his admiration and warmth for the great young man. Erikson loves Luther.

On one occasion, Erikson differentiates between Luther's "earthly father" and his "heavenly father" (p. 38) calling to mind pastor-psychoanalyst Pfister's penetrating point in this area that there is a difference between the two ideas that god is father and God is Father. While the former may be empirically observed on occasions in a patient undergoing psychoanalytic treatment, the latter cannot be disproven in any way psychoanalytically — nor can it be proven either. On still another occasion Erikson in commenting on Luther's first Mass says: "We have quoted Luther's statement that as he celebrated his first Mass he was overcome by the feeling that he had to face God directly without a mediator. We must now discuss his other impending encounter; the one with his earthly father . . . the attempt of the biographers to separate the mystic presence of the Eucharist and the oppressive presence of the father is invalid in view of what happened later that day, and forever after." (p. 144) On still another occasion when looking at the Staupitz-Luther relationship, Erikson says: "But what guided Staupitz beside an educator's astuteness? On his deathbed he is supposed to have said that he loved Martin with an affection surpassing that of woman." (p. 169) Or in plain language, Erikson asks the reader to take into account the latent homosexual attachment mentor Staupitz had toward the young man Luther in addition to an educator's interest in and concern for a promising scholar and churchman.

Perhaps both motivations are of truth — referring for a moment to the attachment of Staupitz to Luther — but to emphasize the primitive impulse, the homosexual attachment, at the total and partial exclusion of the other, the mentor's concern, certainly distorts the holistic view of the relationship, and is not of science. The seed of the rose is not the same thing as the blossomed bud. If the seeds of Staupitz's attachment to Luther were homosexual in nature on one level, but through transformation became the rose of a genuine mentor's concern, one can hardly say that the "educator's interest" is the same thing as the latent homosexual impulse.

Twice Erikson in tone says "I am not concerned with the validity of the doctrines which laid claim to him." (p. 32) Whether one is able to talk about the validity of thought, theological or otherwise, from a psychosexual point of view as Erikson so forcefully does, and then claim a neutral and non-concerned attention toward the same thought, theological or otherwise,

is a rather remarkable feat. Psychoanalyst Erikson has done this in a most remarkable way in *Young Man Luther*. But we think in so doing that he has missed an essential point regarding Luther, his theological foundations and "system" which Luther on many occasions disclaimed as his own. Luther's theological thought was essentially an extraction; was induced-deducted from the data of the Sacred Scripture which "young" Luther as well as "old" Luther held to be, not his revelation but the REVELATION. Luther laboriously worked through to the conclusion that the Aristotelian Scholasticism erected by the Roman church of his day was neither valid nor reliable as a source of Divine Truth for faith and life. Only in "the Word," "Word of God," "Holy Writ," "Word of Christ," and the many other ways Luther described this source of faith and life — could there be surety and certainty about man's relationship to God. That the breakthrough to the theological axiom of "iustitia dei . . . est fides Christi" occurred on the toilet in the tower at Erfurt (and we believe it did in reviewing the evidence Erikson has marshalled) is of interest and does have psychoanalytic relevance. We think that it is significant too, but the significance lies in the fact that the revelation on the lower-toilet was not out of Luther himself, but only an awakened understanding of what the REVELATION had always contained concerning the human situation and the relationship of people in that situation to the Divine.

In no other work does Luther state more clearly his position on the matter than his "Commentary on Galatians." The notes of the Commentary date back to 1513 when, at the age of thirty, Luther began working and lecturing on the trilogy of Psalms, Romans and Galatians. The Commentary was completed in 1531. Of all the books of the REVELATION, the epistle to the Galatians was his favorite, and interestingly enough, from a psychoanalytic point of view, Luther once said in a table talk, "The Epistle to the Galatians is my epistle. To it I am as it were in wedlock. It is my Katherine." Looking at this statement of Luther about a book of the REVELATION alongside Erikson's remark that in the Bible Luther found a mother, one could readily erect an interesting Oedipal theme around mother-Katherine-Bible. "I think that in the Bible Luther at last found a mother whom he could acknowledge; he could attribute the Bible a generosity to which he could open himself, and which he could pass on to others at last a mother's son." (p. 268) That the content of "Holy Writ" supplied Luther with maternal needs is no doubt of truth. That the "Sacred Scriptures" has for centuries supplied man with maternal needs — paternal, fraternal, and sororal also — might

be of truth too. Perhaps herein lies a clue to the appeal the "Word" has had, and continues to have, as a Book of Life and Faith for people, namely, the "taking in" of the Divine message through familial symbolism.

Provocative, interesting, and stimulating is this book by Erikson. But more too. We think psychoanalyst Erikson has opened a new area for research and study for the Luther scholar, both in the particular province of Luther himself as a person whom Erikson fittingly describes as the person who had to do the "dirty work of the Reformation" and in more general area of the Reformation itself. We hope Erikson continues to write more, not only about the "young" Luther, but also about the "old" Luther.

HERBERT P. FRITZE

C RELIGION

FUNDAMENTALISM AND THE CHURCH

By Gabriel Hebert (Westminster, \$3.50)

While the author (a priest of the Anglican Church) in fact did not, he might well have had the Lutheran Church -- Missouri Synod in mind while writing this small but provocative book. One of the major prob-

THE CRESSET

Conclusion

of The Lutheran Church -- Missouri Synod, simply for what it has to say in just this connection.

ROBERT WEINHOLD

lems with which he attempts to deal is "the interpretation of Scriptures and the problems raised by the word 'inerrancy'." Certainly such a discussion has much which is immediately pertinent to our own present theological situation. At the same time much of the value of Father Hebert's little book lies in the fact that he manages to write without any trace of that impertinence toward the other positions which frequently characterizes discussion on this question, also within our own denomination.

But the actual occasion for this book — which also limits its general value — is what is evidently a current controversy in the Anglican Church on the part of a group of conservative evangelicals (who are insisting, on the one hand, on a basically "fundamentalistic" attitude toward the Bible, and, on the other, on an understanding of conversion and of the nature of the Church which the author regards as sectarian in spirit). Father Hebert, on the other hand, expresses a moderate Anglo-Catholic point of view, and in doing so attempts to point out the inadequacy in the positions of his conservative brethren. It is a tribute to his fairness that at the same time he endeavors quite seriously to understand and to appreciate the genuine theological and religious values for which these men are contending.

The relevance of the book's theological theme to our own situations ought, perhaps, to call forth a more thorough (and far more competent) review. Unfortunately, the author has given us, in his own words, only a "very brief and summary discussion of the problems that we must raise." And, to fit the punishment to the crime, we will endeavor no more in this review. At the same time we would not hesitate to recommend this book as a lucid introduction to some of the deeper theological concerns posed by the basic question: How does the Word of God come to us in Holy Scriptures, and how is this Word of God to be distinguished from the words of men?

The Word of God calls for our entire acceptance and unqualified obedience; words of men belong to this world, and written words are subject to literary and historical criticism. In so far as the Bible consists of words of men there must be literary and historical criticism of it; yet the believing Christian is convinced that in and through these words the Word of God has been spoken and still speaks. The "Ideal Bible Student" is fully aware that these are both sides of the one coin, Sacred Scriptures. The author's aim is to set the movement which has come to be called "fundamentalism" (for which he provides an excellent summary history) within a framework of Biblical study which is theologically more adequate and historically more sound.

To this end he develops his own positive

view of Sacred Scriptures, sketching in the process a conception of Revelation and an understanding of Inspiration which are, he feels, Biblical both in derivation and in orientation. The Bible is a record of the realization of God's purpose for salvation for mankind, both the purpose and the record of its realization reaching their fulfillment in Jesus Christ. Thus Revelation has a double thrust: God's mighty act through which His redemptive purposes have been realized, and the inspired witness to those acts which testifies to the acts and to their divine and saving significance. Father Hebert has no quarrel with the term "verbal inspiration" in itself, but he is rightly critical of an application of the term in terms of a one-sided view of Revelation. Similarly, he criticizes such words as Inerrancy and Infallibility. The doctrine of the Inerrancy of Scripture has demonstrated itself as inadequate, it is "too narrow to fit the facts." It cannot be carried through in the exegesis of Scripture without recourse to special pleading; it does not explain the admitted imperfection of the Old Testament (when taken apart from its fulfillment in the New); it involves a materialistic notion of Truth (which is quite recent philosophy, in short "modern"). Above all, because the doctrine is a negative one, and primarily a literary conception, it is quite inadequate to express the essential glory of the revelation of God in the Scriptures — which consists in the personal disclosure of the Living God.

In the concluding chapters the author describes the association between a fundamentalist view of Scriptures and a perfectionist view of conversion and of the purity of the Church. Highly fascinating is the "digest" of part of a Swedish novel by Bishop Bo Giertz entitled *Stengrunden*.

Two ideas of great merit which ought also to be mentioned here in closing have to do with the underlying tenor of the book and with its central theological concern. Father Hebert points out in his final chapter that implicit in any attempt to deny the human side — either of the Church, or of Revelation — is that premature expression of a *theologia gloriae* that tends inevitably to idolatry. This is the idolatry practiced whenever Christian people or denominations begin to worship their positions, their own purity, their theological formulations and constructions rather than the Christ Who forgives and Who makes them one with His grace within His Church.

A deeper awareness of the *theologia crucis* by which the Church on earth alone can live would mean, therefore, that in all situations of controversy within the Church Christian people are profoundly conscious of the "right and wrong way to conduct a controversy." Perhaps this little book would be worth its price, also to members

See Column 1

Text mimeographed for all students.

Leonhard Goppelt ?

THE CHURCH BREAKS AWAY FROM THE COMMUNITY OF ISRAEL

Vol. 2 of the Translation from CHRISTENTUM UND JUDENTUM,
Bertelsmann, 1954 ?

CHAPTER I. THE HISTORICAL ACCOUNT

a. (Acts is not "Straight History" but Witness Literature)

The Sources: The Acts of the Apostles is essentially neither a historical report nor a biased reconstruction of history. It does not try to depict the beginnings of a historical phenomenon any more than the gospels do. It is much rather intent upon witnessing to the beginnings of the church, seen only by faith. Thus it presents historical material and church tradition in kerygmatic fashion. Even here, if for no other reason than that we take the total witness of the New Testament seriously, we cannot rely only on the one-sided report of Acts. But just as we do not look for the historical Jesus in the gospels, so here we do not look for the historical phenomenon which a disinterested bystander might have seen, but rather for the significance of the historical circumstances which was revealed only to faith. This significance is not simply interpreting the meaning, as is possible and necessary with every historical event, but rather seeing the suprahistorical event occurring "in, with and under" the historical event. For example, Pentecost as a historical phenomenon is an outburst of enthusiastic behavior within a certain Messianic Jewish sect. For faith, however, it is an event in redemptive history, the Spirit of the last days (Acts 2:17) going into action and thereby laying the basic foundation of the new people of God. In this we must definitely distinguish between the original event as faith saw it and the meaning it acquired in later presentation. The critique of Acts necessitated by this approach can be undertaken only section by section, not on the basis of source theories. Besides general historical criteria, the historical data of the Pauline letters are helpful in this critique. In addition, conclusions which can be drawn from the book of Revelation and from the synoptic tradition, especially according to Matthew, give information on the history of the Palestinian church.

A. Out to the Edges of Judaism

1) The Initial Position of the Early Church to Judaism

a. (The Early Church Remains at First Within Judaism...)

While his disciples deserted him and scattered and fearfully hid themselves, Jesus died alone as a condemned man. A short time later in Jerusalem and probably also in Galilee Jesus' followers gathered into a fellowship based on this confession: "God has raised up the crucified one and exalted him to his right hand. Through him he sends the Spirit of the last days into action. The crucified one is the promised one of God and as such he will appear in glory very shortly." Notwithstanding this confession the fellowship continued as a matter of course within

BOOKS OF THE MONTH

RELIGION

LUTHER'S WORKS

American Edition. Volumes 12, 13, 21, 22, and 31. (Concordia and Muhlenberg)

These are, of course, the first volumes to appear of the projected 55-volume American edition of Luther's works: volumes 1-30 to contain the expositions of Biblical books and volumes 31ff. the "Reformation" and occasional writings. Volumes 12 and 13 have selected expositions of psalms; volume 21, expositions of the Sermon on the Mount and the Magnificat; volume 22, sermons on the Gospel of John, chapters 1-4; volume 31, "The Career of the Reformer," has selected writings from 1517-1520.

The present review of them is, I may well warn you, not a review in the usual sense of the word. Translations, after all, expect to be reviewed on two points: the importance of the translated work and the adequacy of the translation. Anyone who would not know the importance of having Luther in English would not be convinced by anything I could say anyway. As to the translation, I'll have a couple of petty remarks to make at the end about it, but on the whole the competence of the translators is beyond question. Consequently, rather than comment on the translation, I want to raise a few questions (with answers at least implied) regarding the possible theological significance of Luther for American Lutherans.

First, however, the reader should be advised *not* to read the jacket blurbs on these volumes. I made the mistake of reading all five of them in a row. That will account for some of the negative tone of the comments to follow. For example: "When reading (the sermons of Luther on John) one can share the admiration and the edification that must have been felt by the men, women, and children who sat in the pews (*sic!*) of the church in Wittenberg and listened intently while the mighty Luther addressed them"! (And those who stood or slept --?) If any uninitiated reader expects that from these sermons and if he is accustomed to present-day preaching, then it is only fair to warn him that he will almost surely be bored by Luther's repetitiousness.

Item: "One senses immediately that (the translators) have done their work with wholehearted respect and devotion." Well, first of all, any translator who does not do his work with wholehearted respect and devotion for the text ought not to be translating but to be writing advertising copy. And if the publishers discover that

the translation does indeed disclose respect and devotion, they should not be so surprised about it. If they, nonetheless (in view of the large amount of plain trash that is put onto the theological market these days), are surprised and want to communicate that surprise, then they should emphasize differently, like this: "One senses . . . that the translators *have* done their work, etc." That would at least obviate the impression that the translators of Luther have managed to do something that other competent translators have not. But apart from that (and this is the "secondly" that goes to the "first of all" a few lines above), it is a complete puzzle to me how one "senses immediately" such respect and devotion — but then maybe my intuition is just weak.

Item: "In their carefully annotated translation Luther speaks forcefully to the men, women, and children of our time." What the repeated emphasis on men, women, and children intends is not exactly clear; but, since the issue has been raised, one might as well reply that a) children would undoubtedly be bored by Luther's sermons; b) women would probably find them too 'philosophical'; c) men would be happy that Lutheran preachers do not preach that long any more. The foregoing examples are from the St. Louis volumes. The jacket on volume 31 (Muhlenberg) does a bit better; at least, the "men, women, and children of our time" are not so frequently called to assembly. But even at that, description of Luther's faith "which enabled a humble monk to defy authority of the pope, the church councils, the church fathers (!), canon law and the emperor" rings too much like hero-worship. There were, after all a few other people working with him. One wishes that Luther were around to defy some of his advertisers. (Incidentally, the jackets are disposable.)

These quotations point to at least one danger in the appearance of Luther in English, namely, the nature of his audience. If there is the expectation that the Lutheran clergy (or the "men, women, and children of our time") will by some automatic (even if spiritual) process now suddenly absorb the life and strength of the Reformer's theology, that is a grave mistake. Access to the heart and mind of Luther may indeed be for Lutherans somewhat more ready than to the scholastics or to some of the early Church fathers. But there is most certainly not an *immediate* access to him any more than to the depths of other figures past or present. One could properly be suspicious of someone who finds Luther too easy. It cannot, therefore, be too

strongly emphasized: Luther in English does not open the breadth and depth of his theological thought any more readily than Luther in German or Latin. The only difference is that now the English-speaking person is freed from the accidental impediment of language. A translation cannot remove the necessity for careful and sustained thinking, nor can it do away with the history of theology that has intervened between Luther and our time. A fundamentalistic approach to Luther is, therefore, as impossible and demonic as a fundamentalistic approach to the Scriptures.

Fundamentalistic or positivistic approaches aside, one can raise some theological issues. The first one can be tied to Luther's exposition of part of the Sermon on the Mount. Commenting on Matthew 5,3, he writes: "We are not to run away from poverty, house, wife, and children . . . This is what the Anabaptist sect does . . . No, He does not want such crazy saints! This is what (the verse) means: In our heart we should be able to leave house and home, wife and children. Even though we continue to live among them, eating with them and serving them out of love, as God has commanded, still we should be able, if necessary, to give them up at any time for God's sake. If you are able to do this, you have forsaken everything, in the sense that your heart is not taken captive but remains pure of greed and of dependence, trust, and confidence in anything" (21,15).

The most obvious question is this: Granting that being "spiritually poor" means placing no dependence in anything earthly, can one apply that to the formulation "justification by faith" itself? If, as Luther insists, we cannot place dependence for salvation (spiritual riches) in anything earthly, can we even place it in the formulation dear to the Reformers but suspicious to their opponents, viz., "justification by faith alone"? In Luther himself, the insistence on this formulation occasionally comes close to a justification by works: " . . . The person who is to be absolved must guard himself very carefully from any doubt that God has remitted his sins . . ." (31,100). It seems to me that if Lutherans take Luther's definition of "spiritually poor" seriously, they cannot avoid asking the question (as Luther apparently did not) of whether the formulation "justification by faith alone" ought not under present circumstances (in view, say, of its widespread misunderstanding both within and without Lutheranism) to be forsaken. Whether the answer to that question is Yes or No, there are only two

alternatives for the theologian who gives the answer: a) either to show that the formulation, or its substitute, is itself an expression of the finality of the Christian revelation, i.e., that it derives immediately from the paradox of Jesus Christ; or b) simply to assert it as dogmatically as it may be denied by an opponent. The latter course has been taken almost universally by Lutherans here and abroad (with the consequence that the Luther renaissance is primarily and almost exclusively of academic interest). The first course has been taken, and most convincingly, by Paul Tillich, who, however, insists on the fuller expression, "justification by grace through faith."

This leads to the second theological question, which pertains to the distinction — the proper distinction — between Law and Gospel (cf. 22,150ff.). There is nothing in these five volumes of Luther to dispell suspicions one might have of the use some recent Lutheran theologians have made of Luther's assertion that this distinction is focal for sound theology. On the contrary, I should like to suggest that there are a number of important considerations which the distinction between Law and Gospel cannot adequately treat and which Luther treated only inconsistently with this principle. (This is not to deny, of course, that the distinction may have some limited use.) For the first, it distorts the actual human situation as much as humanism does, only in the opposite direction: "we have been so absolutely corrupted by sin that we not only know nothing about our first and natural knowledge of God any longer, but we have also defected from the righteousness of the Law and fallen into lies" (22,155).

Secondly, since "law" for our era of latter-day nominalists implies only the externality of the source of the law to the person under the law, it is not adequate for describing man's fallen state. It necessarily avoids the fact that he has fallen from somewhere (not literally) and it can, consequently, not do justice to the dialectical nature of the notion of total depravity. Here the words of Professor Volk of Muenster ought to be heeded: "Es ist nicht von vornherein besonders, theologisch, von der Kreatur moeglichst schlecht zu reden." Lutherans are most inclined to forget that and to feel that as long as a theologian says nothing good about the creature as such (i.e., as under the Law?), he is theologically safe: "whatever has its origin in human power — all this must die" (22, 158).

Thirdly, the distinction completely obscures the fact that, if there are destructive elements (God's wrath) in every actual situation, there are also saving elements (God's mercy) in any actual situation (cf., e.g., 12,309). In practice it seems to work

out that theologians operating with the Law-and-Gospel distinction tend to regard everything non-Christian (or, worse, non-Lutheran!) as absolutely worthless — an impossible notion, if one examines it, and therefore all the more unfortunate if theology tries to use it.

Fourthly, this kind of basic theology is unable to construct an ethics with teeth in it. (For an opposing view, see *The Cresset*, December, 1957, pp. 21f.) However fundamental the free grace of God is (and it should be remembered that it was fundamental also for the scholastics) to Christian theology, when it is set up in such sharp contrast to law, it can hardly avoid appearing as a kind of *Deus ex machina*, rather arbitrarily brought in to rescue from the perplexities of a rational ethics. Theology becomes so absorbed in the assertion (correct though it is): "ought does not imply can" that it forgets to say also, "ought does imply can" — and it is one of theology's perennially arduous tasks to delineate the possibility in both cases; otherwise, the Christian message appears as an arbitrary imposition.

Finally, the use of Law and Gospel as an all-embracing distinction shifts emphasis too exclusively on man's "duties," which are only one part of his situation, and seeks to press home man's perplexity by pointing out his unfulfilled or inadequately fulfilled duties. Perhaps that approach is effective psychologically (though I doubt it), but it is certainly inadequate theologically; for it again arbitrarily narrows the description of man's actual situation. The most recent testimony to this inadequacy is the controversy of the *Gesetz-un-Evangeliumites* against the *Evangelium-und-Gesetzites* (in two recent book titles: *Gesetz und Freiheit* and *Freiheit und Gesetz*): a controversy unresolved and, I submit, unresolvable because it works with false exclusive alternatives.

The third issue to be raised is partly theological and partly historical and has to do with Luther's (mis)understanding of the scholastics. One cannot help feeling that his strictures on monkish theology, the source of much of his profound psychological insight, are about as fair as a pragmatist's disowning of Aristotle or even more so since the pragmatists have never called Aristotle *Bettelbauch* as Luther did Scotus, Bonaventure, and Aquinas. (Most pragmatists are English-speaking!). Again, one wonders about his grasp of the high scholastics. Prof. Broad once made the comment: "I should feel some hesitation in accepting theories about the nature of music and its function in human life, ex-cogitated by a tone-deaf psychologist whose wife had recently eloped with a musician," for his theory "wears too jaundiced a complexion to be completely convincing." Similarly one could say that if Luther's

appreciation of Aristotle was as minimal as it appears to have been and if his understanding of the high scholastics was mediated by nominalists, he would not exactly be in a position to give a fair account of the theology of the Middle Ages. The fact that Luther himself understood his theological position as being a simply Biblical one, as opposed to the non-Biblical speculations of the scholastics (cf. 21,32ff.), should not blind present-day theologians (even Lutherans) to the fact that such an understanding is so drastic an oversimplification that it is downright misleading. The scholastics as well as Luther were, by and large, certainly not aware of or intent upon saying things that were not in accord with the Scriptures and sound reason.

I should rather suggest that at least one focal issue between the Reformer and the scholastics is the question of nature and grace with their interrelations and tensions. And on this issue, at any rate, Luther seems to ignore spelling out that relation while the scholastics attempted to go into it in detail. He was content, for example, to assert that, although civil righteousness was good, it was not good in the sight of God and not meritorious of salvation (e.g., 22,99ff.). But how it can be good (really) and yet not good (really) is, to say the least, a very important question. Aquinas spelled it out in detail; and rather than ignore that detail or call it speculation, Lutherans ought first to try to understand it. They would probably find then that Luther's protest on this score was somewhat exaggerated. His strictures against the scholastic maxim that man's natural powers are unimpaired and against free will (cf. 12,308ff.) completely ignore a) the role that "nature" played at least in Thomistic thought and b) the distinction between corrupt and uncorrupted nature which was current, though not always expressed, in scholastic thought. But, even if we did not find that to be the case, the very attempt to examine the question would be the start of something sorely missing: a Lutheran systematics which intends to be more than simply a gathering and organization of proof texts (from the Scriptures and the Confessions) under various heads.

All of the preceding comments on Luther's theology are rather negative. That fact should not imply that nothing positive could be said about it. Indeed, since the positive aspects are so frequently proclaimed and exaggerated by ecclesiastical advertisers (of all sorts), I shall omit them here on the assumption that they are familiar enough to be their own corrective to the negative emphasis and that they will thus make possible the dialog without which any discipline becomes sterile. And let it be said as emphatically as possible: No Lutheran pastor should be without a subscription to this edition of Luther's works unless

he can mange the original-language edition. (You can call that *law* if you wish!) Women and children may be excused.

A few scattered comments: 1) Concerning volume 31: The editor's introductory account of realism and nominalism (implying that Aristotle was a nominalist!) — ignoring conceptualism — is so much a caricature that it must be called false. It should be corrected. 2) Couldn't the translators refrain from using the English "dear" in such expressions as "the dear fathers" and "the dear word" and "the dear Gospel?" Let's face it: the "lieb" in such cases is untranslatable and should remain an unseen *lieb* of faith. 3) The two publishers should agree on the material for the title pages: the St. Louis volumes list one publisher and one general editor. The Muhlenberg volume lists both publishers and both general editors. A foolish consistency may be the hobgoblin of little minds, but in this case the consistency would not be foolish. 4) One of the least helpful traits of these volumes is the footnoting, which seems terribly arbitrary and inconsequential, even if it does allow the publisher's advertisement to call the translation a "scholarly" one, i.e., one having some footnotes of a sort. The self-conscious justifications of particular renderings turn out to be obnoxious after a couple of volumes. In fact, in at least one case (21,186, note 33) the footnote leaves one wondering why the original was changed at all: the sense of "carrying the tree on both shoulders" (the original) is certainly at least as manifest as that of "carrying water on both shoulders" (the English rendering)—and the latter can hardly be said to have the status of an accepted English proverb.

Finally, let us hope that this translation, which will be a monument to Lutherans' interest in scholarship even if it does not pretend to be a monument to scholarship, will serve to revive theological interest and discussion among the Lutherans of America. To use Luther's words (21,355): "May Christ grant us this through the intercession and for the sake of His dear Mother Mary!"

ROBERT SCHARLEMANN

THE BOOK OF THE ACTS OF GOD

By G. Ernest Wright and Reginald H. Fuller (Doubleday, \$4.95)

This introduction to the theology and books of the Bible is another in the Christian Faith Series which has Reinhold Niebuhr as the consulting editor. The book is written expressly for laymen. The authors claim that the material is simply a presentation, adapted for laymen of course, of the courses in Introduction they teach at McCormick and Seabury-Western Theological Seminaries respectively.

The book can be divided into four parts. In the first few chapters the source of Biblical theology and the God who is revealed through the faith of the Biblical people are described in great detail. These chapters are provocative. They are of interest not only to laymen, but also to any professional theologian.

G. Ernest Wright then proceeds to analyse the basic literary structure of the Old Testament, surveying the purpose of each book and its basic theological outlook. He follows the higher critical views in presenting the authors and dates of the various books, but differs from many of his colleagues in Old Testament scholarship in reconstructing the history of the people of Israel. These chapters are of a general nature. Many knotty problems of interpretation which plague the student of the Old Testament are omitted. However, his analysis of the literature of the Old Testament should certainly be appealing to laymen.

The third section of the book dealing with the intertestamental period, written by Reginald H. Fuller, is most unsatisfying. Omitting any comment on his interpretation of this era, we feel that the material presented is too sketchy, has no point, and would leave any laymen more confused than anything else. The authors state their theological assumptions in the first chapters. These theories as to the faith of Israel inform all the chapters written by Wright. There is no such thread, obvious at least, in the chapters by Fuller.

The fact that Fuller has translated many of Bultmann's writings and is influenced by the thinking of this German theologian is obvious in Fuller's reconstruction of the New Testament witness. Using a mythical "man on the street" as his straw man (a "man on the street" whom we have surely never met, and a poor literary tool in any case), Fuller sets up certain outmoded theories concerning the life and teachings of Christ. (If any "man on the street" thinks in this way, we ought to be candid enough to realize that this is a result of the teaching he received from the pulpit. Let's trace these notions back to the

seminaries from which they originated!) Fuller claims that the New Testament teaches a realized eschatology, that Jesus demanded a "radical obedience", and he (Fuller) severely demythologizes the pre-existence and resurrection of Christ. All this sounds so much like Bultmann.

While we have some rather deepseated and agonizing questions concerning much of this, we certainly want to admit that there is much in the book which is worth the effort of reading it. Wright's analysis of the Covenant (p. 89) and of the Messianic idea (pp. 112-118), and Fuller's discussion of our Lord's healings as "signs", his analysis of Pauline theology (which shows us just how Lutheran we are in our terminology), and his reconstruction of the Johannine literature are certainly worthy of close scrutiny.

But now let's proceed to more basic issues.

The title of the book indicates the position of the authors in respect to the authority of the Bible. The Bible itself and the words therein are not in so many words, the Word of God. Rather the historic actions which the Bible records are the acts of God. The authority of the Bible is not in its words or in the inspired authors, but rather in the events which scripture records. God is not revealing Himself verbally, but rather in the actions which the Biblical writers record. God is a God of history rather than of a book. Certainly one cannot call this rationalism, since these theologians believe that God is acting in history. There is a miracle involved, a once-and-for-all action of God. But the miracle occurs in God's acting through His people and in Christ rather than in the "supernatural inspiration" of certain authors. It is interesting that the reader can accept all the textual and historical criticism these teachers propound, and still receive the scripture as God's authoritative Word.

These statements might be acceptable to the Lutheran since the Confessions are relatively silent on the exact nature of Biblical authority. And certainly this book is a valiant attempt to escape the modernist-fundamentalist dilemma in the Reformed tradition. But as these authors progress with these basic assumptions, conclusions are drawn which deny the historical accuracy of a good share of Scripture. Now we realize that this book was written for laymen and that therefore principles of interpretation are kept to a minimum. However, we feel that many of these reconstructions in Biblical history are not based on these first assumptions, but on hermeneutical principles which are nowhere enunciated. It is unfair to the lay reader for the authors to proceed in such a manner. We must know on what further basis the authors distinguish "faith" from "fact" in Scripture. Much seems highly arbitrary.

It is interesting to note, however, that

Letter from Xanadu, Nebr.

— By G. G. —



Dear Editor:

Instead of writing anything of my own this month, I thought I would type out a few lines from J. Romney Beall's *Putting God to Work for You* which, I think, tell about Christmas far better than I ever could.

"Theological eggheads may argue about what happened that night long ago in Bethlehem. In my big city parish, my job has not been to split theological hairs but to pump high-octane religion into human motors that have become run-down and pingy in the high-pressure, high-speed traffic of the Big Town. You can say that the Child was God if you want to or you can say that he was just another child who somehow got a reputation later on for being more than human, as long as you say that he brought God-power down with him for us common folks.

"That's the important thing—not what he was but what we can become if we exploit the techniques that he invented. Check yourself once and see whether you are tapping the God-power that he discovered in

"1. Prayer. (Do you have a quiet time every day when you just relax in the everlasting arms? Do you ever try to spell out in detail just exactly what it is you want God to do for you? Do you take No for an answer or do you keep at it until you finally get what you want?)

"2. Fellowship. (Is your Rotary or Kiwanis or Chamber of Commerce just a club to you or do you bring to it some of the spirit of discipleship that bound together that little group of small business men whose history remembers as 'the Apostles?')

"3. Love. (Have you learned the secret of positive love—of the outreach that draws other people to you and makes them glad to cooperate with you—or are you still trying to dominate other people with such low-potency devices as threats and sarcasm?)

Bio-Religion Talks Yield No Conclusion

"Christian theology and the biologist" was the topic of a panel discussion held at the meeting of the Gamma Delta at 3:00 Sunday, Sept. 20, in the Union. Profs. Bertram, Bloom, Korby, and Krekeler filled the two hours (which opened with prayer and closed with an enthusiastic standing ovation) with some of the most interesting and pertinent remarks heard on this campus for some time.

Planned by the group as part of a series to show the relevance of theology to professions (i.e., Christian theology and the psychologist, businessman, etc.), the discussion itself may have bypassed its aim, but the ensuing question-answer period provided such an opportunity. Each of the panelists was given 5 minutes for presenting certain points of his case.

Outlines Biology

Prof. Bertram began with an outline of three types of biology which was unfortunately cut short by the time limit. Dr. Bloom proceeded with statements about the true freedom of the Christian biologist contrasted with the worry-hampered study of the sectarian. Pastor Korby gave as his statement the familiar "I believe that God has made me and all creatures, etc." Krekeler continued with the observation that many biological and scientific axioms were established under the Christian faith. From this point the discussion began to cover some big questions, from old and new standpoints — i.e. What is man? Does the biologist go beyond his realm when he attempts to generalize on purpose and design

based on his empirical findings? Dr. Bloom seemed to feel that this was so, and pressed by Prof. Bertram admitted that the theory of natural selection was perhaps a generalization or philosophy designed to fit Darwin's empirical findings.

Man's fall, physical and spiritual, came in for some debate, and there were widely diverging opinions on this as on the origin of man and man's freedom to interpret Scripture on the basis of his own experience.

Korby closed his part of the discussion, which lasted over the two hour expected limit, by quoting the words of the propers for Sept. 20, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." In summing up the program, it must be said that no definite conclusions were reached, but since this has proved an impossibility for 1900 years, it is a situation not corrected in two hours.

learned to keep your heart? Do you whistle while you work?)

"Give yourself 25 points for each question you can answer 'Yes,' and deduct 25 points for every negative answer. The result will be your SQ or 'spiritual quotient.'" The Cresset, 1956?

Merry Christmas,
G.G.

THE TORCH, September 24, 1959

The Cresset

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Comment on the Significant News by the Editors

Science and Religion (Continued)

✓ We are tremendously gratified that some of the most intelligent things said at the recent University of Chicago observance of the centennial of the publication of Darwin's *Origin of Species* were said by our colleague and former managing editor, Dr. Jaroslav Pelikan. For a hundred years, now, we have been caught in this running battle between scientists whose level of theological sophistication is seldom above that of a confirmand, and theologians whose understanding of the methods, aims, and limitations of science has been unprejudiced by any formal contact with the field. Churchmen have attempted to defend the Faith with the most ingenious rationalistic arguments, while scientists have clothed their conclusions in a mystique which bears many of the marks of a new religion.

Dr. Pelikan made bold to say that both sides of the dispute have failed to come to terms with the nature and purpose of the Holy Scriptures. His point was that the Scriptures are the record and testimony of God's covenant with man, and that to be properly understood they must be read in the light of the covenant relation between God and His people. In saying this, he was only echoing what Saint Paul had said almost two thousand years before, that "the natural man does not understand the things of the Spirit of God, and can not understand them because they are spiritually discerned."

It is a tragedy that so many, in their zeal for the Scriptures, have undertaken to defend a literal reading of Genesis 1 and 2 on thoroughly rationalistic grounds. We have had wistful attempts to stretch the Hebrew word for "day" into "eon" or "era." We have had whole volumes of speculation on how the Flood could have deposited the enormous strata of sedimentary rocks and the fossils contained in them. We have had hopeful suggestions that perhaps the whole of geologic time could be squeezed in between verses 1 and 2 of Genesis 1. We have even had the blasphemous suggestion that the Holy and Eternal One deliberately created the

world to give an impression of long and sequential development so as to fool geologists and such-like wise guys.

This kind of rationalistic claptrap is an offense both to faith and to reason. What kind of a picture of God do we give the world when we present His Word to man as the memoirs of a retired planet-maker? And what kind of a picture of Christianity do we give to the world when we present the Christian faith as something to be believed about the past when its whole focus is upon the here and now?

It may be that the patience of God has run out with Western man and that He is ready to give him over to the darkness which he has preferred to the light. But if there still is hope for Western man, it lies in the Church's ministry of reconciliation, in the Good News of God in Christ reconciling the world unto Himself. It most certainly does not lie in vain and profane babblings about the age of the earth or the method of creation or the erosive capabilities of the Noachian Deluge. Whether the human race is six thousand years old or several million years old, the individual standing in sin under the eyes of God and his own conscience knows that there is only one ultimately significant question: "Sir, what must I do to be saved?" And the Church, which alone has the answer to that question, will have quite enough to do between now and the consummation if it devotes its full energies to answering that question.

Lutheran Education DO YOU KNOW?

Valparaiso University News — Prof. Carl H. Krekeler of the biology department says: "Scientific evidence continues to accumulate that the age of the earth is to be measured in millions or billions rather than in thousands of years; that organisms different from modern ones lived in past ages; and that there was a specific sequence of such organisms — a sequence which suggests derivation of forms at a given time from those occurring at a prior time."

Review of DARWIN, EVOLUTION, and CREATION, PAUL A. ZIMMERMAN, editor (Concordia, 3:95): This book consists of six essays written by four authors: 1. "Darwinism, Science, and the Bible," by Wilbert Rusch; 2.

"In the Beginning God Created," by Raymond F. Surburg; 3. "The Evidence for Creation," by Paul A. Zimmerman; 4. "The Case for Evolution," by John W. Klotz; 5. "The Age of the Earth," by Paul A. Zimmerman; 6. "The Influence of Darwinism," by Raymond F. Surburg. In the foreword the editor indicates that in the centennial year of Darwin's publication of the *Origin of Species* "this book is written in the interest of critically evaluating some of the questions raised by Darwinism, as well as the issues that have grown out of the conflict between evolution and Christianity."

Thus both theological and scientific issues have to be considered; moreover any conclusions reached and any opinions presented here have pastoral implications. There is some question whether it is possible for a person to be thoroughly competent as both theologian and scientist. The formal training of the authors, particularly of Messrs. Zimmerman and Klotz, both graduates of Concordia Seminary in St. Louis and both with a Ph.D. in a scientific discipline, would seem to qualify them to speak in both areas. The author of this review, however, also a graduate of Concordia Seminary and with a Ph.D. in a scientific discipline, has reason to believe that such training falls far short of providing thorough competence in both areas. Having said this he disqualifies himself as any sort of a final judge concerning the issues involved. But he does wish to point out that in his mind there are objections that must be raised to the views expressed in this book. These objections are theological, pastoral, and scientific.

It is the theological issue which is the basic one. There is no question but that Scripture teaches that God was and is the Creator. There is considerable disagreement among Christian and Lutheran theologians, however, as to whether Scripture reveals the "how" and "when" of creation. Opposing opinions are referred to by Mr. Surburg in his first essay, but he dismisses these fundamental issues rather quickly as follows:

"In rejecting these methodological and interpretive procedures, we should note that in the church the normal method of Bible interpretation is to accept 'the original text when its component words are understood in the world view and according to the scale of values of the author' [Bernard Ramm, *Protestant Biblical Interpretation*, rev. ed. (Boston: W. A. Wilde Company, 1956), p. 83]. Holy Writ throughout stresses the reality of creation and of all creaturely existence. Our Lord (Matt. 19: 4-7) and St. Paul (Rom. 5: 12-19; 1 Cor. 15: 45; 1 Tim. 2: 13, 14) in the New Testament referred to individual events recorded in Gen. 1-3 as

historical facts. The Genesis account of creation is accepted by the rest of Holy Scriptures as literally true and not in any sense as allegorical, symbolic, apocalyptic, or mythological."

An appeal to the "normal method," no matter what its merits are, is hardly the way to establish a sound foundation when issues like these are involved. It is always possible that a "normal method" must be reevaluated. And one wonders how Mr. Surburg's views — especially his terms "historical facts" and "literally true" — expressed following the quotation from Mr. Ramm jibe with the spirit of that quotation. Yet it is essentially on this foundation, which seems subject to the above questions, that the thoughts expressed in his book are implicitly and explicitly based and must stand.

This reviewer does not claim competence to pass judgment on this theological issue. But he does wish to point out once more that these are problems with which theologians, true to the message of Scripture and to the Lutheran confessions, are grappling. It would hardly seem desirable to make unequivocal judgments on the basis of an oversimplification of the issues and an appeal to the "normal method" of interpretation.

On the basis of the theological foundation described above opinions are given which have pastoral implications. Regularly a contrast is made between "evolution" and "creation." Neither term is defined. It seems that adjectives at least would be in order to define them more sharply. Evolution may be theistic or atheistic. Obviously the authors of this book condemn the latter, but the former is ruled out as well. With respect to creation, it seems fair to say that the creation of the authors is fiat creation as compared to natural creation. Thus Mr. Surburg writes in his first essay:

"What shall be said about the interpretive approach that teaches a doctrine of 'creation by evolution'? Our answer is that the system of hermeneutics that endeavors to accommodate Gen. 2 to evolution attacks the integrity and infallibility of the entire Bible and sets the church adrift upon a sea of doubt and uncertainty as to just what is God's divine revelation and what is merely folklore."

In referring to the Copernican controversy four centuries ago Mr. Rusch writes that the "tragedy was that the blame for this narrow conception of nature fell not on the schoolmen's interpretation of the Bible; where it belonged, but on the Scriptures themselves. Scientists later reached that point where they were ready to throw the baby out with the bath water. They wrongly concluded that Scripture in all its aspects

must be discarded completely before science could progress."

Are not the authors of this book presenting their interpretation, that of fiat creation, as the only interpretation allowed by Scripture, flirting with similar tragedy?

Unfortunately our young people who encounter these problems early in their high school years, if not earlier, are regularly presented with alternatives which may be false ones. Are there not alternatives other than the two presented by Mr. Zimmerman in his first essay as follows:

"Is it best to conclude that all this is the product of creation by Almighty God [remember what this means in this book as indicated above] or to assume that these uncountable stars, separated by incomprehensible distances in a universe which some think is infinite in size, set themselves in the heavens and today wheel through space, directed and preserved only by chance?"

Yet the publishers of this book are recommending it to persons plagued with these problems, and to those advising them, as providing answers to their questions. This is a pastoral concern that dare not be passed over lightly.

In this connection one may well wonder whether the insistence on the understanding of the words in the same way that the authors of this book say they must be understood does not weaken Scriptural teaching concerning the work of the Holy Spirit. The Spirit works through the Word, and to place an undue emphasis on the words and certainly on a particular interpretation of them represents a discoloring of His work.

A final point on which this book must be criticized is on its scientific content. This reviewer has marked his copy in dozens of places where half-truths are spoken, where quotations supporting the authors' views are taken from the context of books presenting contrary views, and where there is misrepresentation. A person not familiar with the literature in this field might pass over these references without question. Most readers of this review probably fit into this category, and too lengthy a discussion of the technical issues would be out of place here. But the charges are serious ones and at least one example should be cited. Mr. Klotz questions the premise of evolutionists that similarity is evidence of descent from a common ancestor as follows:

"The phenomenon of parallel mutation is apparently widespread. This is the occurrence by mutation of similar characteristics in different species. For instance, the fruit flies *Drosophila melanogaster* and *D. simulans*, two separate species of fruit fly, have both ex-

perienced mutations of eye color to prune, ruby, and garnet; of body color to yellow; of bristle shapes to forked and bobbed; of wings to cross-veinless, vesiculated, and rudimentary. It might well be assumed that two flies, both of which have ruby eyes, have inherited this characteristic from a common ancestor. Yet if the one is *Drosophila melanogaster* and the other *D. simulans*, it is likely that this is not the case. Here is a clear instance of a similarity that is not due to descent from a common ancestor."

But a person familiar with genetics — and Mr. Klotz is a geneticist — knows that most biologists use these facts with respect to the mutations of these two species of *Drosophila* to make exactly the opposite point, namely that the fact that similar mutations occur in these two species indicates that they have similar genetic materials which they must have acquired from a common ancestor.

It is gratifying to see that Concordia Publishing House is alert to areas of current concern such as that discussed in this book. And in all fairness it should be said that the book in many respects correctly indicates the limitations of the scientific method and cautions against the dogmatism and reveals the assumptions underlying many scientific interpretations. Unfortunately, however, its own assumptions and procedure are subject to the criticisms indicated above. For these reasons it cannot be recommended, particularly for those for whom it is publicized as being intended. One's relation in faith to his Savior and Creator as revealed in the Word is not affected by his acceptance or rejection of a particular interpretation of the words of the early chapters of Genesis. To place this book, with its alternatives, in the hands of a person grappling with these problems and unaware of the underlying assumptions in the book would be to do him a disservice.

unsigned

DARWIN, EVOLUTION, AND CREATION. Edited by Paul A. Zimmerman. Concordia Publishing House, 1959. \$3.95.

The legacy of Charles Darwin to the world over the past century that has followed the publication of his *Origin of Species* in 1859 is all bane and no blessing; this is the chief theme running throughout the six essays which comprise this book. Professors John Klotz, Wilbert Rusch, Raymond Surburg, and Paul Zimmerman are emphatically negative in their appraisal of the role science has played in the one hundred year hassle that has followed the fateful voyage of the Beagle. There is little in these pages which suggests that men of religion might have been (or continue to be) guilty of the same arrogance they rightfully detected in the assumptions of their opponents as the exhausting debate wears on. In fact, one of the four authors of these essays sounds very much like he might have been an eyewitness at Creation as he reports that "although light was created on the first day, it was concentrated in the sun on the fourth and was tempered specifically to the needs of plants and animal life upon our planet" (p. 56). Oracular statements of this type tend to confirm this reviewer's hunch that the authors' zeal to demolish the contentions of those who number the earth's age in billions of years has obscured the truth that they, too, see through a glass darkly.

Professor Rusch, however, provides a needed corrective to many of the popular assumptions that Darwin and Darwinism represent an unbroken chain of development. In the interests of accuracy, he does not classify Darwin as a materialist even though many of his disciples were. He breaks down the convenient scare-word "evolutionists" into three categories: materialists, vitalists, and teleologists. That should help warn some, at least, against the tendency to generalize too freely when speaking of

this field. Rusch also distinguishes between microevolution (variation within created kinds) and macroevolution (genus change).

All six essays draw heavily from Reformed scholastic apologetics for documentation of views which sooner or

282

THE AMERICAN LUTHERAN October, 1960

Vol. XLIII, No. 10

later lead up to the claim that literal acceptance of the twenty four hour day of Genesis 1 and 2 is indispensable to Christian faith and life. This is an old blight upon the faith which looks to the Cross, not archeology for the only source it needs. The neat system of theology which begins with evidences of creation and then moves on to the rational conclusion that the scandal of the Atonement must therefore also be true finally lands people in the fix similar to those disciples of John in Acts 19 who hadn't even so much as heard that there is a Holy Spirit.

Of course Christians must mean it when they confess their belief in God the Creator of all things visible and invisible. And now is no time for the church to shilly-shally on the doctrine of creation. But this cardinal affirmation is still a doctrine of *faith* which is meant to lift our eyes to a wider view of God's glory and grandeur without getting lost in idle debate about the age of the earth. *Darwin, Evolution, and Creation* is too snagged in the latter to get on with the former.

F. Dean Lucking

Lord Attlee Addresses Convo . . . (SEE PAGE 5)



THE TORCH



Of Valparaiso Univ *Clarence Baker*
THE TORCH

Vol. L

Valparaiso, Indiana, Thursday, February 26, 1959

Meeting 'My Lord'



THE RIGHT HONORABLE CLEMENT ATLEE at a student reception held in his honor yesterday afternoon in the Great hall. Members of the U. S. family chatted and drank coffee with Lord Attlee for over an hour.

Spectacular mass executions, intra-regime purges, anti-American exclamations, adoption of "communistic programs," and the espousal of known communists have caused many Americans to claim that Fidel Castro has betrayed the trust of the Cuban people, that he is not leading them to the "better life."

One cannot deny that Castro's 26th of July regime has committed several shocking acts, but is it legitimate to equate shocking acts with betrayal? Is not the curcial problem whether or not Castro's policy agrees with American wishes?

Is this a worthy basis for judgment in a world where nations have the sovereign right to self-determination? I contend that Fidel's actions are, in light of the present world situation, aimed at accomplishing the wishes of his people.

The paramount desire of the Cuban people is economic status and security. Though Cuba exports over a billion dollars worth of sugar annually, most of her people live in poverty. The farmers live in huts made of cane stalks, clothe themselves in rags and feed their young cane juice because they can't afford milk. Why is this?

Castro says it's because of inadequate distribution of wealth. The plantation owners and refinery owners have most of the wealth. Fidel's solution to the problem is agrarian reform. He would provide more schools, more houses, more shoes and more milk.

Now he is battling the landowners in an attempt at property nationalization. The antagonized land barons fight back through the red scare and counterrevolution. Castro is forced to retaliate with the "I'll trade with the reds" technique, as were Nassar and other leaders.

Lord Attlee Urges Unification and Coexistence

"Today Europe stands dis-united at the cross-roads." Will she be able to forget her past? What role may she assume in the future?

These are the problems on which Clement Richard Attlee, former Prime-Minister of Great Britain, centered his half-century of experience as a public official, in one of the highlights of Valparaiso university's special Centennial lectures. Speaking yesterday in the crowded chapel, the Right Honorable the Earl Attlee urged Europe's future course to be one of service to down-trodden nations rather than domination over them.

Heritage

"I do not believe we are doomed to be satellites of either Russia or the United States," he said. "even though we may remain divided." Europe is a geographical expression for several sovereign states; Europe is also an expression for a way of life. The heritage of European states stems from common influences: Palestine, Greece and Rome. But this culture has spread throughout the world. Asia is now divided between the Western culture and the ideas emanating from Russia.

"The key point in Europe today



-- Photo by Schmidt

is Germany." Although it has contributed much to the West, Germany was forced from the European idea by Hitler. "And now she is wondering which way she is going."

Europe Lacks Leadership

"All Europe is bedeviled by its history." One of her greatest troubles is that she is too good at remembering. Further, she lacks leadership capable of overcoming historical division. "You in the United States were fortunate to have a George III and George Washington to unite you; you

must realize neither figure exists in Europe today.

"I don't believe in trying to form Europe into a separate power unit" as a buffer between the USSR and the US. In the face of modern weapons for mass destruction, "power politics is out of date." A federation of Western Europe is too small; what is needed is Atlantic unity, and better yet, world unity.

The United States and Western Europe is too small; what is needed is Atlantic unity, and better yet, world unity.

Coexistence

How can we coexist with the communist world? "Even though China and Russia have made great technical advances, they have little respect for the dignity of the individual. Russia and China are still alien to Western culture. They cannot understand abstract justice; they know only the will of the ruling power." "Yet the people of these countries do not want to see their regimes destroyed. As the democratic world treats Communism as an infectious disease, the Asiatic world treats freedom as an infectious disease."

Toleration

"Democracy means toleration. To exist alongside these peoples is one of the lessons of democracy." Attlee's personal experience is proof that "only when you have live opposition is there a democra-

cy. We must have tolerance for people we detest." "In our common interest we will have to build up a more effective world organization backed by a world police force. Although we may keep our distinctive customs, when crisis comes, we must stand together . . ."

It is not impossible for the world to live peaceably with Communism. Britain has successfully opposed Communism with its system of Socialism while the United States is perhaps too much disturbed by the Red menace.

"Our future depends on an acceptance of one rule of law, acceptance of toleration, and agreement to differ. My hope is that the British Commonwealth and the United States of America may stand together for one world . . . a world of peace."

Clarence Baker cont

He is, however, the primary rival to Cuban communists. His reform program was better than that offered by the Cuban communist party. He thereby stole their thunder and won the people's support. Castro admits that there are communists in his regime, but does this in itself mean that Nikita has a key to the Cuban presidential palace?

Communism is primarily a theory of social organization based on modern insights into the nature of society. Adherence to this does not automatically mean a pledge of allegiance to Moscow.

Very well, what about the atrocities and purges? The answer is that wars and revolutions are never fought without having some form of regrettable "atrocities" follow. Some have called them the price of freedom or the price of peace.

Unfortunately cries of communism and injustice will continue with regard to Fidel, but we must judge his actions in light of Cuba's political-economic situation and not according to our biases.

Cozzini and her Socialism at Valpo--Come and Gone

THE TORCH

February 26, 1959

By Lynn L. Mack
and Marvin F. Granger

Printed on all of the propaganda leaflets issued by Mrs. Georgia Cozzini's Socialist Labor Party is this statement: "The Socialist Labor Party . . . is the only *bona fide* party of socialism in America."

What did Mrs. Cozzini mean when she repeated this statement during her recent Business and Economics club lecture?

In recent years there have been three movements in this country which have claimed the distinction of being socialist in nature. The Socialist party, whose chief spokesman is the highly respected Norman Thomas, has been the American voice of "evolutionary" socialism.

There is another movement that has appeared under various banners but is essentially the Americanization of the world-wide Communist offensive.

Mrs. Cozzini represents the third movement.

What It Means

Because the term socialism is used in various ways, we are compelled to ask its meaning apart from any particular party manifestation. The answer to what is meant by socialism depends on what all of these parties and groups are concerned with.

It is apparent that the major problem recognized by the socialist is how to bring economic power under social control. However, when socialists seek a system or program for the economy which would ensure that economic power serves social ends, they involve themselves in political and ethical questions which split them into quarreling factions. Not only

differences in means are clashed, but ends themselves often resemble each other only remotely.

Marx Americanized

What Mrs. Cozzini calls *bona fide* socialism is nothing more than the dialectical materialism of Karl Marx adapted to the American taste by Daniel De Leon. Because of this orientation, Mrs. Cozzini was able to speak with such confidence about the inevitable emergence to power of *bona fide* socialism in America while her party's voting strength in the national election of 1956 was less than 25,000.

Rooted in the belief that the laboring class will make its majority felt by enforcing a mandate for socialism and erasing class distinction is the idea that no political will exist or need to exist after labor's rise.

Necessary Government

It would seem that the mistaken concept of a government-less social order is the result of the Marxian notion that strong central government is an organ of capitalism rather than a necessary condition in a large, complex society existing under any economic system.

However, there is something more important here than the rather unrealistic means which the Socialist Labor party says will lead to the victorious arrival of socialism on the American scene.

More unsatisfactory is the ethical end it implies. Mrs. Cozzini would have us believe that shortly after the arrival of *bona fide* socialism and a following adjustment period (she spoke in terms

of a few months or maybe a year), society would have arrived at a position where the complexity of man's ethical problems would have been alleviated.

We allow that socialism would be a boon to the laboring masses insofar as it would relieve the weighing perplexities of a subordinate existence; however, this new situation would be something less than an ethical cure-all.

We welcome a situation which would allow man to concern himself with matters other than his financial and social security. It would be good for man to be able to drink his beer and go fishing if he cared to, while his society produced only for its use. It would be good for man to have more free time.

Leisure Problems

But it must not be overlooked that this leisure will bring to a larger portion of mankind those problems which a few men, having time to think, have recognized through the ages — the problem of broader ethic, the questions implied in human existence itself. Whether the approach is metaphysical, religious, naturalistic, humanistic, or of the "just-don't-give-a-damn" variety; the why problem, the question of purpose still remains for man.

There is a great deal of misinformation and misunderstanding about the relationship or potential relationship of socialism to Christianity. Professor Paul Tillich, who has been interested in and concerned about socialism since the First World War, has stated in his various writings that Christianity is incompatible with any

economic or political system which claims to be absolute.

If we take this seriously as a critical principle, capitalism must be criticized for claiming to be the "be all and the end all here." For the Christian, the absolute claim is the religious claim. Yet how often do Christians defend religiously ingredients of capitalism such as free enterprise, private property, and unlimited profiteering as if these were unquestionable expressions of the Christian ethic. It seems apparent that much of American Lutheran-

ism has allowed itself to become a tool for the preservation of decaying capitalistic institutions.

It seems to us that Mrs. Cozzini would have society exchange one false claim to ultimacy, as is the case in capitalism for another such claim as expressed in the dialectical materialism of Marx, Engels, and De Leon. Fortunately such extravagance is not necessary. The representative of the pragmatic socialist movement in Great Britain, Earl Clement Atlee, has a view more acceptable to experience and reason.



Clement Atlee of England, before Atlee lecture at new chapel;

Dr. Niebuhr Looks at Luther... See Page 5



THE TORCH

Of Valparaiso University



Vol. I.

Valparaiso, Indiana, Thursday, March 19, 1959

Third in a Series



Dr. H. Richard Niebuhr in the middle of the third Centennial lecture. In his address, Dr. Niebuhr reviewed the significance of Luther today. The man sitting behind him is Rev. O. P. Kretzmann.

Centennial Lecture

The Rev. Dr. Hanns Lilje, will deliver the fourth centennial lecture in the Chapel Fri., Apr. 3, at 11 a.m.

THE SEMINARIAN
January 24, 1954

Sciences

Edited by Paul Heyne

Ed. Fisher presents the first of two articles on a highly significant subject.

SCIENCE AND THEOLOGY RELATED

Any consideration of Science and Theology limited in length to a brief article must of necessity be preliminary in nature and closely bounded in scope because of the complexity with which society and scholarship have invested both areas. The short discussion here will be with a view toward approaching the conflict between science and theology as it occurs on the parish level.

Clerical thinking in this area has made some significant progress in recent years, if only in a negative sense. It is no longer fashionable, as it has never been correct, to think of science and theology in terms of Darwin vs. Seven Day Creation. The latter typifies theology no more than the former, science. But more than negative progress is not only desirable but necessary if the parish theologian is to meet parish science on an equal and reasonably high level. In casting about for a new typology (assuming that method to be

The Lutheran Layman
November, 1960

Endorses 'Kneel-In' Movement

VALPARAISO, IND. (RNS) — The board of directors of the Lutheran Human Relations Association of America has endorsed the "kneel-in" movement as a demonstration of Negroes' "belief in the unity of the human family, and, in the case of Christians, of the unity of all believers in Jesus Christ."

In a statement adopted at a meeting here, the board condemned "as loveless the practice of Christian people of withholding from Negroes or other non-whites their prerogative according to the will of God to be identified with the Christian community in public worship, to use the sacraments, to enjoy the fellowship of the church."

Commending white congregations who have accepted "freely and without reservation people of other racial or ethnic identity into their fellowship," the board called on "our Negro neighbors and Negro fellow Christians to render a needed service to our country and the church by worshipping with their white neighbors and fellow Christians."

Affiliated with The Lutheran Church-Missouri Synod, the association was founded in 1953 to assist pastors and congregations in serving all members of their communities regardless of race or color. It comprises some 500 members, including pastors, educators and parishioners.

The board called on all Christians to join in its confession of "guilt in the church's corporate sin expressed in exclusiveness, racial pride, and silence in the face of injustice—sins that have mounted in the church over the years, creating an atmosphere of coldness and hostility and necessitating such movements as the current 'kneel-ins.'"

LHRAA Resolution Backs NAACP, NUL

A resolution made by the Lutheran Human Relations Association of America at its institute endorsing and encouraging support of the NAACP and the National Urban League brought critical correspondence to the group. Dr. Andrew Schulze executive secretary, reported.

'Institute' Meets On Valpo Campus

The eleventh annual Valparaiso University Institute on Human Relations was held on campus July 29-31.

Theme of the three-day meeting was "Christians, Awake."

Dr. Lester B. Granger, executive secretary of the National Urban League, addressed the institute on the topic, "The Church Member Senses Community Responsibility."

The program also included a panel discussion of the Deerfield (Chicago) incident in which subdivision property was taken by the city park board for public use when it was learned that the owner planned to build interracial housing.

The Rev. Paul V. Berggren, pastor of Deerfield Lutheran church and segregation opponent, moderated the panel composed of Deerfield area residents.

The conference also spent time in special study of Jewish-Christian relations in addition to the continuing problem of integration.

Dr. Schulze stated that the group welcomed criticism of this stand since it afforded opportunity to explain the service NAACP and NUL have performed for America.

Bearing "False Witness"

The Lutheran clergyman said that it is in keeping with the practice of good Christian theology not to "bear false witness" against one's neighbor. Unwittingly or otherwise, many professing Christians have slandered people who with good motives have lent support to movements operating within the framework of our country's laws and dedicated to the removal of injustices.

"We are," he said, "eager for the opportunity to help set the record straight. We want to help people, who are urged in their churches and by the Christian Gospel to love their neighbor, to find in these organizations an opportunity to participate in removing the scourge of oppression from minorities."

Long-Time Leader

Dr. Schulze has been a leader in the field of human relations in the Lutheran church-Missouri synod throughout his ministry of over 30 years. In 1954 he assumed the official post which he now holds with LHRAA.

Over 300 persons from 18 states, the District of Columbia and India attended the three-day meeting.

THE TORCH, September 29, 1960

● A Typical Lodge Ritual at Valpo

Commenting on the board's action, Dr. Andrew Schulze, the association's executive secretary and a part-time religion professor at Valparaiso University, said:

"Although 'kneel-ins' at present are not as widespread as other joint activities designed to combat and overcome racial discrimination in America, we feel that 'kneel-ins' are of significant importance; they are directed at our churches which have the greatest moral and ethical potential to remove discrimination and its source—sinful and unwarranted prejudice."

Synod's position concerning the lodge is defined in 14.03 of the Synodical Handbook wherein Synod declares that it is firmly opposed to lodges, obligates every pastor to instruct his congregation on the "sinfulness of such lodges," and requires fellow pastors and especially the officials of Synod, to admonish in the spirit of Matthew 18 a pastor who neglects this duty.

What, then, according to Synod, is a lodge? The Lutheran Cyclopedia reads:

"That which is common to all fraternal orders properly designated as 'lodges' is 1) the ritual, made up of dialog, pantomime, and play acting to illustrate the importance and teachings of the order 2) a ritualistic ceremony of initiation, all ways of a religious or semireligious character, with prayers, Scripture readings and lessons inculcating some moral principle; . . ."

In the April, 1959 issue of the *Confessional Lutheran*, Pastor Burgdorf showed, by direct quotation from its Constitution and Statutory Code, that Lambda Chi Alpha, a national college fraternity maintaining a chapter at Valparaiso University, not only is patterned after Masonry, but conducts a ritual, "the complete contents of [which] shall be kept strictly secret."

I was initiated into Lambda Chi Alpha in 1938, my conversion to the Christian faith being yet six years in the future. The unchristian nature of the organization and its ritual became apparent to me during my Catechism instruction, but at my confirmation I relegated it to the forgotten past; or so I thought.

In the summer of 1956 I learned that Lambda Chi Alpha had established a chapter at Valparaiso, and on May 19, 1957 I drove to Valparaiso for the sole purpose of witnessing the initiation ritual at that chapter.

The ritual was conducted behind closed doors and draped windows to preserve its secrecy. The members of the ritual team, one of whom was preparing to study for the ministry in the Missouri Synod, stood gowned and hooded before a triangular altar, upon which rested an open Bible. A secret knock was heard, and the candidates for initiation appeared; one, acting as a representative for the entire group, and clad only in undershorts, shoes, and stockings, approached the altar, and announced that he sought entrance into the "secrets and mysteries of Lambda Chi Alpha." He was answered with:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The candidate then knelt before the altar, placed his hand upon Matthew 14, and swore an oath "before God and the brethren of Lambda Chi Alpha" to safeguard the secrets of the fraternity, uphold its principals, and

work diligently to build its membership and raise its scholastic standing, under the penalty of "expulsion, suspension, or any other lawful penalty, so help me God." The candidate and the assembled brethren then arose, bowed their heads in prayer, and joined in a petition to "the Creator" to assist the candidate in the fulfillment of his obligation. To illustrate his growth in knowledge and wisdom, the Parable of the Good Seed was read. The sign and lesson sign, both pertaining to the parable, were demonstrated and explained, and the secret grip and symbolic attire of the first degree given. This was followed by a reading from Scripture: "I am the way, the truth, and the life:", and ending there. The candidate was then elevated to the first degree.

The second degree is similar to the first. Crossed swords, representing physical strength and moral courage, are placed over the open Bible. The candidate receives the symbol of his life, a lighted candle, and is admonished to guard it faithfully, but is tricked into surrendering it to a member of the ritual team representing the desire for pleasure; after a few minutes in which he resigns himself to an ignominious expulsion from the fraternity, (the group representative, tears streaming down his face, fell to his knees before the altar to plead for those whom he thought he had betrayed), the candidate is reassured by a reading of the Parable of the Prodigal Son that there is always forgiveness for the weak and fallen. He is then elevated to the second degree.

In the third degree, the candidate is placed within a wooden coffin, allegorically buried, and bodily resurrected. After a sermon on the immortality of the human spirit, probably based on the Masonic concept of the generative principle, the candidate is elevated to the third degree and welcomed as a fully initiated brother.

Needless to say, there is no mention in any of this of Jesus Christ, the Vicarious Atonement, or of salvation by faith, even

though the letters Lambda Chi Alpha allegedly stand for "We follow after Christ." The prayers are, of course, Christless.

An appeal to the members of the Valpo chapter, pointing out the manifest denial of Christ and the blasphemous misuse of Scripture, went unanswered.

An appeal was then directed to Dr. O. P. Kretzmann, President of Valparaiso University, who replied on September 24, 1957:

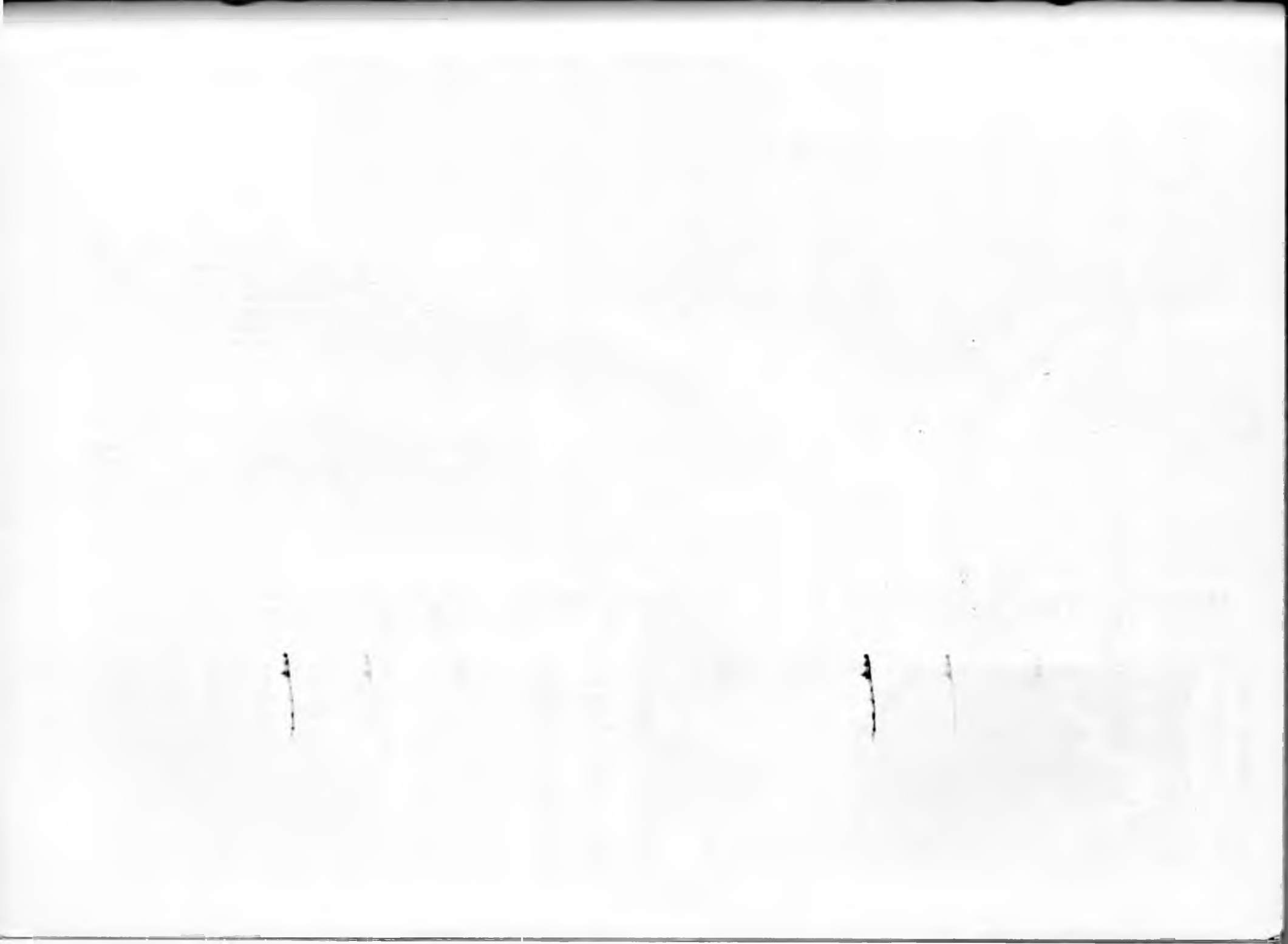
"I hope that you will give us the time and the opportunity to study the entire situation more carefully and to see whether we can eliminate objectionable features. I do not know if I am completely right, but my own feeling is that much of this is somewhat adolescent foolishness which could just as well be eliminated from the life of the fraternity without any harm to the work of the organization."

This apparent indifference is partly explained in a letter dated February 18, 1959 from Rev. Julius W. Acker of the Synodical Commission on Fraternal Organizations:

"If one takes into consideration that a considerable percentage of the faculty is not even Lutheran, and that some of the faculty members are not of Synodical Conference extraction, it becomes obvious that one could not obtain faculty approval of a resolution eliminating Fraternities and Sororities on religious grounds. A number of these same faculty members are members of these same Fraternities."

Synod has no choice. It must either maintain a Scriptural and Confessional position on lodgism, and insist upon the support of this position by the staff of the institution sanctioned as "Synod's only Lutheran university for Christ-centered education on the college level," or else face the world as acknowledgedly condemning others for the sins it secretly condones.

Ralph H. Foster, M.D.





DR. HANNS LILJE marches to the right of Valparaiso University President O. P. Kretzmann as they proceed to the platform for the German church leader's centennial lecture in the VU Memorial Chapel on Apr. 3.

Act in Name Of God, Says Hanns Lilje

Each man must fulfill the task handed him in life and act in the name and under the command of God. This, Dr. Hanns Lilje said in his Valparaiso University centennial lecture, is the basis of all responsibility in the world.

If a person is aware that he is dependent upon God's grace and forgiveness, Dr. Lilje pointed out, his attitude toward his fellow humans will be different from that of the man who feels responsibility to no one other than himself.

The noted German theologian, bishop of Hannover, and past president of the Lutheran World Federation, spoke at Valparaiso on Apr. 3. His topic was "Luther on Church and State."

Dr. Lilje was an active leader of the church's resistance against Hitler and the Nazi regime. He was imprisoned by the Nazis in 1944 and remained in prison until liberated by the Americans in 1945.

Post-War Leader

After the war he was named to the executive committee of the newly created Evangelical Church of Germany, a federation of Lutheran Reformed, and Prussian Union churches of which he is now vice-chairman.

He also was leader in the establishment of Evangelical Academies, schools designed to instill a Christian attitude in practical politics and everyday life.

Dr. Lilje called Martin Luther's concept of man — "the unexchangeability of human existence" — one of the most important contributions to Western thought.

The Leader's Authority

Each man, he pointed out, must accept his responsibility to fulfill personally all obligations of his position in life. The leader must realize that he is not alone — he has God's authority and he must act upon it.

March 19, 1959

H. Richard Niebuhr, distinguished American theologian, gave the third in the Centennial lecture series, yesterday morning in chapel.

In his post-address remarks, Pres. Kretzmann summed up Dr. Niebuhr's talk as a "sympathetic, and yet very discerning evaluation of our father in God, Martin Luther."

In opening his address, Niebuhr looked at the past for movements which can give us spiritual courage for the tasks of today. He saw the Reformation as "one of the greatest" movements. Suggested Niebuhr, we should "look at Martin Luther and the Reformation and at ourselves . . . with gratitude for the past, but even more now, with hope for our own future."

Source

What was the newness which came into history through Martin Luther, and what were its sources? Some, like Nietzsche, said it was vitality. Others followed the German nationalist interpretation.

Dilthey said Luther substituted individuality and personal responsibility in matters of faith and morality for an objective, traditional, communal system. The subjective individual discovered the newness of a unique inward experience. "Religion now came to be what man does with his soli-

THE TORCH

Niebuhr: 'Confidence' is Luther's Contribution

truthfulness; morality, what he does on the hidden stage of life." Was this individualism the important point for Luther and for the Twentieth century?

Freshness

Luther found a new freshness and vitality in life. Although everything in this life must wither even including the form in which God gives us his revelation, Luther was able to grasp the meaning of the passage, "Behold I make everything new."

We human beings always grasp the reality which comes to us with the aid of symbols. After a while we never see reality as fresh, but only through the eyes of social custom. "We even substitute the image for the real." We have no freshness, only fuzzy concepts, "Think of the faded worn, used-up characters of the great Biblical words and phrases: Kingdom of God, Redemption, Judgment, Grace . . ." Luther did not simply translate these words. "Luther wrestled for himself and by himself with the great Realities which these Biblical words infer." He went beyond the staleness of the Biblical concepts to the direct experience of the Living Word. He could graphically revise religious symbolism because he knew first-hand the meaning of the Divine-human encounter.

The Reformation was much more than a restoration of doctrine.

nal purity. This was a revolution in the symbolic interpretation of life and culture.

"At bottom in its origins, the newness which came with Luther was a newness in man's confidence. What was formed and reformed in the Reformation was faith in being, trust in life, confidence in reality." Luther points out to us with the aid of Scripture what this thing confidence is.

When our confidence in society fails we begin to ask the ultimate questions. We speak of meaninglessness, chance and futility just as the people in Luther's day spoke of death, hell and destruction. The humanist turns to himself to his own reason and will. Luther, in his doubts and distrust of the social order, reason, will and the finite objects of faith, wrestled with God and discovered the meaning of Him through the darkest of all symbols — the crucifixion of Jesus Christ. Only in the distrust of all the traditional symbols did Luther find himself standing in the presence of the God beyond all gods, the God

he could trust. His theology was the theology of the Cross. "The gloriousness at the source and center of all being is not established until the hardest, the most difficult barriers to faith have been encountered."

There is now a great distrust in the reality of life. Many of us are pulling our confidence in church, in ourselves, in the Bible, in our own hearts. The church has tried to encourage us to look with a new version to old worn-out symbols or to new dogmatic systems. Yet the very presence of these systems hints at man's despair and distrust in life, God's infinite distance from the seal of life.

Forward

We should look forward to the very renewal of faith itself. "It will not come by our design nor our will . . . As we reflect on Isaiah, Paul and Luther, we realize our confidence in our God and our Savior will take the form of trust that He will renew our trust, not as lonely individuals but as members of one another. Behold, says the Lord, I will do a new thing."

Behnken Opens Centennial At New Valparaiso Chapel

The Rev. Dr. John W. Behnken, president of the Lutheran Church — Missouri Synod, will speak at the Inaugural Service which opens the year-long celebration of the Valparaiso University Centennial on Jan. 25, 1959, according to an announcement made by Centennial Director Dr. Walter G. Friedrich.

This Sunday, the last Sunday in January, has been chosen because it has become traditional for the congregations of Synod to have an annual collection for the support of the university on the last Sunday in January.

THE LUTHERAN CHURCH—MISSOURI SYNOD

218 NORTH BROADWAY • SAINT LOUIS 2, MISSOURI
TELEPHONE CENTRAL 3-8905

Dear Brother in Christ:

Synod's Board of Directors and the Board of Trustees of Valparaiso University at a joint meeting agreed that the annual collection for Valparaiso University, usually held on the last Sunday in January, for the Centennial year is to be held on Sunday, May 10, 1959. This is the date of the Centennial Te Deum Service.

This change was suggested to our friends at Valparaiso for several reasons: First, Synod feels that in this Valparaiso Centennial year the people of our Church should begin a program of increased financial support for current expenses for our one university. Second, the January date, the Board of Directors felt, is not the most opportune time to appeal to our people for funds. Third, the May 10th date gives the brethren at Valpo more than an additional three months to place the cause of Valpo before our growing Church, and to take care of the many details required to insure a successful offering so that they can get a good start in their second century.

You will receive literature from our university in due time. Because some of this literature had already been prepared before the joint meeting of our Board of Directors and the Board of Trustees of Valparaiso University, some changes will be necessary. However, I am sure that you will want to use it and distribute it to the members of your congregation next year when Valparaiso is ready for such distribution.

With the prayer that the good Lord may move all of us to join Valparaiso Student Body, the Faculty, the Board of Trustees and the Alumni and friends in thanking God on the occasion of the Centennial, I am,

Yours in Christ,



JWB:HS

OFFICE
PRESIDENT



DR. JOHN W. BEHNKEN
President, Lutheran Church—
Missouri Synod

"It is most appropriate that the revered president of Synod will preach at the Inaugural Service," Dr. O. P. Kretzmann, president of the university, stated recently. "I am very grateful to him for accepting our invitation. All of us here at Valparaiso consider it an honor and a privilege to be able to announce that the university's Centennial will be opened by Dr. Behnken."

Constitution

of The Lutheran Church—Missouri Synod

Article XI—Rights and Duties of Officers

B. Duties of the President

1. The President has the supervision regarding the doctrine and the administration of
 - a. All officers of Synod;
 - b. All such as are employed by Synod;
 - c. The individual Districts of Synod;
 - d. All District Presidents.
2. It is the President's duty to see to it that all the aforementioned act in accordance with Synod's constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to Synod.
3. The President has, and always shall have, the power to advise, admonish, and reprove. He shall conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the Districts of Synod.



VALPARAISO UNIVERSITY
VALPARAISO . . . INDIANA

OFFICE OF THE
VICE PRESIDENT
DEPARTMENT OF DEVELOPMENT

September 10, 1959

Dear

I am indeed sorry that you are unable to send the Patron gift to Valpo as you have in the past. Inasmuch as we have labored for the past thirty-four years and continue to labor for the greater up-building of the Kingdom of God through a wise and adequate training of the laity, the loss of a Patron means that there is just one less person sharing this wonderful experience with us.

What causes me a much greater degree of sorrow is the fact that you have received information that we have false teachers here at Valparaiso. By false teachers, I assume, that you mean we have people here on our campus who are distorting and obscuring the truth of God's Holy Word. I sincerely hope that you will ask the person who furnished you with such information to furnish proof of such a statement.

It is altogether possible that the accusation of harboring false teachers has been directed at every institution within the family of our church. I am convinced of the fact that we have here at Valparaiso University a core of men and women who have dedicated their lives to the task of imparting knowledge within the framework of the teachings of Holy Scripture--and by the teachings of Holy Scripture I mean "The light of the knowledge of the Glory of God in the face of Christ Jesus".

Please accept our genuine and sincere thanks for the contributions that you have made to the University in the past. The great task of training a Christian laity for the Church here at Valparaiso has been made possible only through the generosity of thousands of friends such as you.

Sincerely yours,

C. W. Toelke
C. W. Toelke
Vice President

OWT/dh

Synod Leaders Study LWF Document

★ ★ ★
Missouri Synod Men Intently Observing LWF Proceedings



SEVERAL OF MISSOURI SYNOD'S official observers photographed during a session of the Lutheran World Federation in Minneapolis last month. The ear phones permitted the listeners to hear a choice of three languages, English, German, or Swedish. Left to right, Dr. Walter A. Baepler, president of Concordia Seminary, Springfield, Ill.; Dr. John W. Behnken, St. Louis, president of Synod; Dr. Alfred O. Fugr-bringer, president of Concordia Seminary, St. Louis; Dr. E. H. Gallmeyer, Fort Wayne, a past president of the Lutheran Laymen's League and a former member of Synod's Board of Directors; Dr. Oswald Hoffmann, New York City, Lutheran Hour speaker and director of public relations for the Missouri Synod; the Rev. William H. Kohn, Hyatsville, Md., president of the Southeastern District of Synod; the Rev. Arthur

C. Nitz, San Francisco, president of the California-Nevada District of Synod; and Dr. O. H. Schmidt, executive secretary of the Board for Missions in Foreign Countries.

Not present when the picture was taken were these other official visitors: Dr. Arnold H. Cumm, first vice president of Synod; Dr. Herman Harms, second vice president; Dr. Oliver Harms, fourth vice president; Dr. Lawrence Meyer, Synod's planning counselor; Dr. Clarence Peters, chairman of Synod's Board for Young People's Work; Dr. Otto A. Dorn, general manager of Concordia Publishing House, all of St. Louis; and Henry W. Buck, Kansas City, Mo., a member of Synod's Board of Directors. An estimated 150 Missouri Synod pastors and officials visited various events during the Third Assembly.

Although the Missouri Synod was represented by only 15 "official" observers, many other Missouri Synod leaders were present for the meeting which is held once every five years. When the roll call of delegates and observers was read at the opening session, the Missouri Synod group was given a prolonged ovation. The only other group similarly honored was the Hungarian dele-

gation, headed by Bishop Lajos Ordass, which came from behind the iron curtain to attend the Third Assembly.

Missouri Displays

Several Missouri Synod leaders and professors participated in pre-Assembly discussions as well as in discussion groups during the meetings. The Lutheran Hour and the American Lutheran Publicity Bureau were represented in the exhibit area with prominent displays.

Synod Approves Unity Talks With New TALC

Will Send Observers To WCC

SAN FRANCISCO (RNS) — The 2,500,000-member Lutheran Church-Missouri Synod has authorized unity talks with a new Lutheran body of some two million members to be created through merger in 1960.

The invitation will go to "The American Lutheran Church," which will be formed in Minneapolis next April through a merger of the present American, Evangelical and United Evangelical Lutheran churches.

Objective of the doctrinal discussions would be to seek a "God-pleasing unity and fellowship," it was explained in a resolution adopted by the Missouri Synod's triennial convention here.

Missouri Synod Leaders Meet With LWF Officials

The Lutheran Layman 2/1/59
Agreement on the next step for discussions between officials of the Lutheran World Federation and The Lutheran Church-Missouri Synod was reached at a meeting in the Synod's headquarters in St. Louis last month.

Dr. Franklin Clark Fry and Dr. Carl Lund-Quist, president and executive secretary, respectively, of the LWF, met with four Missouri Synod leaders in an effort to clarify the Missouri Synod's position in its relationship to the LWF. The Missouri Synod turned down an invitation to join the organization at its convention in 1956.

The Missouri Synod was represented at the meeting by Dr. John W. Behnken, president, Dr. Arnold H. Grumm, first vice president, Dr. Alfred O. Fuerbringer, president of Concordia Seminary, St. Louis, and Dr. Paul M. Bretscher, a professor at the same institution.

Drs. Fuerbringer and Bretscher, together with Dr. Matthias Schulz, pastor of a Synod-affiliated congregation in Berlin, Germany, attended the meeting of the Theological Commission of the LWF in Oslo, Norway, last August.

At the Jan. 12 meeting, the LWF officials agreed to study further the constitution and purposes of the Lutheran World Federation with particular attention to their theological implications. At the same time, the Missouri Synod leaders agreed to formulate suggestions to the

Theological Commission of the LWF concerning its thinking on this phase of LWF policy.

The Missouri Synod may be invited to present its views at the 1960 meeting of the Commission, it was noted. Meanwhile, Missouri Synod officials agreed to discuss the matter with their affiliated churches.

Lutheran Groups Discuss Joint Seminary in Mexico

Proposals for establishing a joint theological seminary or house of studies to serve the major Lutheran bodies working in Central America and the northern part of South America were discussed in an exploratory meeting held in Mexico City June 20-24.

Additional exploratory discussions will be held and proposals submitted to official boards of the various Lutheran bodies before any action is taken, Dr. William Hillner, executive secretary of the Missouri Synod's Board for Missions in North and South America, reported.

Other groups participating in the meeting were the Evangelical Lutheran Church, Colombia Synod; the Caribbean District of the Lutheran Church-Missouri Synod, and the German Evangelical Church in Mexico.

More than a score of official representatives were present, including Lutheran leaders from Guatemala, Panama, Colombia and Venezuela, as well as denominational officials from the ALC, ELC and Missouri Synod in the United States.

Also in attendance was Dr. Stewart W. Herman, executive secretary of the Division of Lutheran World Federation Affairs of the National Lutheran Council, who is also secretary of the division's Department of Lutheran Cooperation in Latin America and director of the LWF's Committee on Latin America.

According to the resolution adopted by the delegates, one institution for theological training would be established with provision for "two or more faculties."

with our sinful nature and grace to grow in the virtues which characterize the new life in Christ.

6. The preaching of the Gospel is the proclamation of the Christ of the Scriptures: God incarnate who died for our trespasses, rose for our justification, and lives and reigns with the Father and the Holy Spirit; He is the head of the Church, which is His body, and He will return to judge the living and the dead.

7. The Lord, who builds His church through the preaching of the Gospel, has expressly commanded, that they who believe in the Gospel must bear witness to it; "Go into all the world and preach the Gospel to the whole creation." Mark 16:15.

Sat., October 1, 1960 The Lutheran Layman

Canadian Lutherans Agree on 'The Gospel We Preach'

Representatives of Canadian Lutheranism, meeting in Winnipeg for two days of doctrinal discussion, unanimously adopted a seven-point statement of agreement on "The Gospel We Preach," early in September.

Present at the conference were 28 representatives from 12 Canadian districts or synods of seven parent bodies in the United States.

After hearing three papers on the subject, "The Gospel We Preach: Its Content; Its Purpose; Its Results; Its Relevancy; and Its Source," the group discussed in detail a one-page summary of seven brief paragraphs. After finally approved, the statement said:

1. The Gospel is the good news of God's promises and their fulfillment in Christ, who by His perfect obedience, suffering, death, and resurrection, has redeemed man from the fall and its consequences.

2. The Gospel is the central message of God's unchangeable Word through which God offers, conveys, and affirms the forgiveness of sins, thus imparting life and salvation to those who believe it.

3. The Gospel is the true, divine, saving means of grace. It gives to the sacraments, Holy Baptism and the Lord's Supper, their saving power. It creates faith to accept what it offers.

4. The Gospel is God's unconditionally free offer of salvation to all men; its rejection seals man's condemnation.

5. The Gospel is the means whereby God gives, together with faith in Christ as Saviour, the desire and the ability to do His will by giving us both victory through Christ in the struggle

Church; Prof. Harold Floreen, also of Luther Seminary, Saskatoon, representing the United and Augustana Lutheran Churches; and the Rev. George Rode of Edmonton, on behalf of the Lutheran Church-Canada, comprising four districts of the Lutheran Church-Missouri Synod.

Following adoption of the statement, Dr. Karl Holfeld of Regina, president-elect of the Canada District of The ALC, said this was the first time to his knowledge that representatives of all Lutheran Churches in Canada had reached "such hearty agreement on such basic material."

The Rev. William E. Rickert (ALC) of Regina said, "For me this has been a most thrilling experience, for, with this adoption we are one in the Gospel we preach. May we soon be one for the better proclamation of this Gospel."

Missourian Elated

Dr. Albert Schwermann of Edmonton, principal of Concordia College and president of the Lutheran Church-Canada, said he was "highly elated over this meeting." He felt the meeting "got into the minds of the men," and he was struck, he said, by the evident desire to be guided by the Scriptures.

On a motion by Dr. Otto A. Olson, Jr., of Saskatoon, president of the Canada Conference of the Augustana Lutheran Church, the group voted to present the seven-point statement to the churches for their approval.

Presenting papers on the discussion topic were Prof. T. P. Solem of Luther Seminary, Saskatoon, representing the Evangelical, American and United Evangelical Lutheran Churches, now merged in The American Lutheran

NLC, Mo. Synod Hold Second Reach Accord on Meeting on Subscription to Cooperation Church Confessions

The Lutheran Layman

December 1, 1960

Representatives of The Lutheran Church-Missouri Synod and the National Lutheran Council resumed formal conversations in St. Louis last month on theological issues involved in Lutheran cooperative activities.

Page Two

THE ST. LOUIS LUTHERAN

Sat., July 23, 1960

NLC-Missouri Meeting 'Profitable'

-142-

Leaders Discuss Doctrinal Implications of Cooperation

Top leaders of the National Lutheran Council and the Lutheran Church-Missouri Synod met in an historic session in Chicago to explore the theological implications of inter-Lutheran cooperative relationships.

Extending over three days, July 7-9, the closed meeting marked the first time that representatives of the Council and the Missouri Synod have engaged in a positive appraisal of roadblocks to cooperation among Lutherans in America. At its conclusion, the two groups issued a joint statement which expressed the unanimous opinion of those present that "the meeting was profitable and would lead to better understanding and closer relationships between the two groups."

1960 Concordia Catalog, p. 147

CHURCH AND THE PUBLIC CONSCIENCE, THE. By Edgar M. Carlson.
104 pages, 5¼x7½. Cloth binding.

No. 17R2081 \$1.75

A theological treatment which outlines the church's responsibility in maintaining a balance of God's Love and Law as it exercises its role in society and its community. The grasp of current theology is technical, especially that of Swedish Lutheranism. Gives evidence of high competence in the theology of Luther. The role of the individual Christian is also discussed.

THE CHRISTIAN AS CITIZEN. By John C. Bennett. 93 pages. Paper-covered board.

No. 17R2164 1960 Concordia Catalog, p. 60 \$1.25

A veteran student and professor of ethics explores Bible directives for citizenship and attempts to relate them to Christian societies in all parts of the world. He evaluates present political forms in terms of helping the Christian process. He suggests current expressions of participation and responsibility refer to the obedience to authority spoken of in the New Testament.



Lutheran Evangelism Effort in Gotham

The Lutheran Layman

Dec. 1960

MORE THAN 300 LUTHERAN congregations in the New York City metropolitan area participated in an Open House last month in which 70,000 persons attended five evening services in Missouri Synod churches alone. A total of 19,972 persons were contacted with 1,170 indicating their desire to enter the pastor's class. Additional hundreds were gained through baptism, by transfer, and by reaffirmation of faith. Opening ceremonies were held on the steps of St. Luke Lutheran Church near Times Square. Participating in the opening were, left to right, Dr. Oswald Hoffmann, Lutheran Hour speaker; Cecil Simms, administrative assistant to Dr. Dan Potter of the Protestant Council of the City of New York; New York City Commissioner Morris Newbold; Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America; and the Rev. Albert Neibacher, pastor of St. Luke Lutheran church.



Roman Catholic, Protestants Discuss the Reformation

RE-EXAMINING THE REFORMATION in a panel discussion on Oct. 30 at Messiah Lutheran Church in Santa Cruz, Calif., are, left to right, the Rev. Joseph Wall S. J., a Roman Catholic and guest lecturer at the University of San Francisco; the Rev. Alexander Anderson, Episcopalian from Santa Cruz; Pastor Schmidt, moderator and pastor of the host congregation; the Rev. Ralph Moellering, pastor of University Lutheran Chapel, Berkeley; and

the Rev. Thomas Ewing, Presbyterian clergyman from Santa Cruz. Panelists called the Reformation both tragic and necessary. Disagreement centered on the question of authority and mediation of God's grace. The panelists and a capacity audience agreed on the necessity for more conversations between Roman Catholics and Protestants. The program was later broadcast over two area radio stations.

World Church Leader Cites Changes in Mission Work

India Bishop Visits Sem



BISHOP LESSLIE NEWBIGIN, left, general secretary of the International Mission Council and a missionary of the Church of South India, confers with **Dr. Oswald Hoffmann**, Lutheran Hour speaker, center, and **Dr. Alfred O. Fierbringer**, president of Concordia Seminary, at a buffet in the Presbyterian Bishop's honor at the Sem on Mar. 24. Bishop Newbigin addressed a group at the seminary that evening, and then spoke to a seminary student convocation the following day.

The St. Louis Lutheran Sem., June 25, 1960

IELC, Missouri Affiliate, Explores Federation Ties

The India Evangelical Lutheran, a sister church of the Lutheran Church-Missouri Synod, is exploring the possibility of joining the Federation of Evangelical Lutheran Churches in India. Dr. Oliver R. Harms, first vice president of the Missouri Synod, has confirmed. Initial reports on the decision were released by the National Lutheran Council's public relations office.

The India Church, now two years old, is "approaching the matter very cautiously," Dr. Harms reported. The Rev. B. H. Jackayya, Secretary of the IELC, also indicated that the Missouri Synod's doctrinal unity committee will be consulted before a final decision is made.

The IELC is an association of ten church bodies, of which seven are members of the Lutheran World Federation. Also associated with it are five "cooperating missions," all of which are agencies of LWF member Churches in the West.

The IELC, composed of three district synods, is an outgrowth of Missouri Synod mission efforts started in India 65 years ago. The IELC was accepted as a full sister church at the Missouri Synod's convention in San Francisco a year ago.

Dr. Harms attended the convention of the India Church last January when the group agreed to "inform the constituent Synods of the IELC," and to request the doctrinal unity committee of the Missouri Synod to express its opinion on membership in the IELC.

The IELC convention also passed a resolution withholding its decision to join the IELC until the

Lutheran and Church of South India representatives have been holding theological talks since shortly after the latter Church was formed in 1957 by merger of bodies of Anglican, Methodist, Presbyterian, Reformed and Congregational traditions.

In April 1959 the Lutheran-CSI Joint Theological Commission announced that it had finished its task of drafting "agreed statements" on all major doctrinal questions. It said the next move was for the represented Churches to take steps toward practical expressions of fellowship between them.

[609] 1959 Book of Reports and Memorials Joining Lutheran World Federation

Recognizing the need to have Christian conversation and contact with our fellow Lutherans throughout the world, the New York Pastoral Conference resolves that The Lutheran Church—Missouri Synod join and actively participate in the Lutheran World Federation.

THE NEW YORK PASTORAL CONFERENCE
PAUL JOHN THIELO, Secretary

Lutheran Editors Urged to Spark Efforts for Unity

ST. LOUIS (RNS)—Pleas for greater efforts to bring about closer Lutheran unity were voiced here at the 47th annual meeting of the National Lutheran Editors' and Managers' Association.

As a "next step" in closing the ranks of divided Lutheranism, Dr. Philip A. Johnson, public relations director of the National Lutheran Council, urged Lutheran church bodies to acknowledge the unity that already exists among them "as followers of Christ."

"For Lutheran Christians who accept the Holy Scriptures as the inspired word of God, and the Lutheran Confessions to withhold acknowledgment of unity," he said, "is a compromise of Christian witness far more serious than that of standing together — to pray and to preach — while we disagree on certain matters of practice."

Unity Is Gift

Asserting that "we don't manufacture unity, it is a gift of the Holy Spirit," he told the church editors and publishers that "our role is to discover, acknowledge and express His gift of unity."

Dr. Johnson noted that in the near future most of the Lutherans in America will hold membership in three Church bodies—The American Lutheran Church of 2,250,000 members, formed this year by merger of the Evangelical, American and United Evangelical Lutheran Churches; the Lutheran Church in America of 3,300,000 members, expected to be organized in 1962 by merger of the United, Augustana, Finnish Evangelical (Suomi Synod) and American Evangelical Lutheran Churches; and The Lutheran Church-Missouri Synod of 2,400,000 members.

Pointing out that these groups have cooperated on the national level in many areas of activity, the speaker charged that "we have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it."

Time to Catch Up

"If it's not wrong for leaders to meet, pray and work together, then it's not wrong for follow-

ers, and it's not wrong for editors to recognize the fact," he said. He suggested further that it was "time for forms and structures to catch up with our practice."

Dr. Johnson urged that members of congregations of the several bodies "ought to step across the street" and get acquainted with each other.

"If we can't break bread of the Sacrament together, we could and should break the bread of Christian friendship," he said. "If we can't yet preach freely in one another's pulpits, we can exchange views in one another's living rooms."

Dr. Beto Speaks

The editors and publishers also heard a seminary president of the Lutheran Church-Missouri Synod deplore the divided state of American Lutheranism as "the greatest scandal in organized Christianity."

"It is high tragedy that we cannot walk the same pathway," declared Dr. George J. Beto, head of Concordia Seminary at Springfield, Ill., who said that "if I was a church editor I would dedicate myself to the task of eliminating this scandal."

He also called for greater loyalty to the Scriptures and the Lutheran Confessions as a means to achieve the goal of ultimate Lutheran unity.

Five Campaigns

The removal of obstacles to a united church was cited by Dr. Beto as one of five campaigns he would "carry on simultaneously" as a church editor.

Another, he said, would be a campaign for "better communication of the Gospel" because "too many sermons are not lay-related" and "theological jargon is as unintelligible to the average layman as medical terminology is to the non-physician."

Also advocated by Dr. Beto were campaigns by church editors against ritualism, legalism,

and the danger of making Lutheranism a middle-class social organization rather than a religious fellowship.

Church Unity

Church unity also was the subject of a brief address by Dr. John W. Behnken of St. Louis, president of the Missouri Synod, who asserted that "we in America, and particularly you editors, face the obligation to stress again and again that the Lutheran Church stands for sound doctrine."

Discussing differences which have threatened to disrupt the Lutheran Synodical Conference, of which the Missouri Synod is the largest member, Dr. Behnken said there is "wonderful agreement" in the conference on "solid matters of doctrine," but that its members were divided on the fellowship issue.

Discusses Dispute

"We are agreed on the principles of fellowship but we disagree on their application," he said. He reported that the question will be discussed at a special meeting of the conference to be held after next Easter.

The dispute within the conference centers on charges by the Wisconsin Synod and the Evangelical Lutheran Synod that the Missouri Synod is guilty of "unscriptural" practice in praying and working with other Lutherans with whom it does not have doctrinal agreement.

Dr. Behnken expressed cautious optimism over the conversations inaugurated between the National Lutheran Council and the Missouri Synod to discuss the theology of inter-Lutheran cooperation, indicating that he felt the talks were a step in the right direction. The first meeting was held in Chicago last July and the second will take place in St. Louis on Nov. 18-19.



Dr. J. W. Belnken (right) commends Dr. R. R. Caemmerer, Concordia Seminary, St. Louis, on the timely, well-arranged, clear essay, "The Bible and the Word of God," presented during four sessions in the convention. The essay will be printed and sent to all delegates. Read it and be edified.

Oct. 6, 1959 The Lutheran Witness

Horizons of Christian Community. By Paul S. Minder. The Bethany Press, St. Louis. 127 pages. \$2.75.

The author is a foremost Biblical scholar of our time. He takes up many of the "descriptions" and pictures for the church used by the New Testament with a thoroughness remarkable in such brief compass. The result is an overpowering emphasis on the church as a company of Christians living under Christ, for the sake of one another, battling with Satan, showing forth God's glory.

RICHARD R. CAEMMERER

LATOURETTE ACCEPTS LECTURESHIP DATES

Dr. R. S. Latourette has accepted the invitation of the Students Association to deliver the Major Theological Lecture-ship of the current academic year. Speaking on April 26 and 27, Dr. Latourette will speak on the topic, "The Future of the Church."

THE LUTHERAN WITNESS
1960

BOOK REVIEW Concordia Theological Monthly 897

I PROTEST. By G. Bromley Oxnam. New York: Harper & Brothers Publishers, c. 1954. 186 pages. Cloth. \$2.50.

I Protest is not a theological book. It fits rather into the documentation of the history of the church in the United States. Slowly "the American way" seeks to engross the religions of America. It is a curious paradox that a man who is such an outstanding protagonist of "the American way" should become a victim of the technique of smear innuendo and the repetition of falsehood in the name of Americanism, as Bishop Oxnam has been. The sobering thought is not just that it happened to Bishop Oxnam, who is able to fight back as a representative of a basically popular cause. Rather is the episode of the Oxnam trial disquieting because it shows how any issue, however baseless, can become an instrument of popular and even sectarian support.

RICHARD R. CAEMMERER



Bishop Hollis Here December 15

On Thursday, December 15, Bishop Hollis will speak to the student body during the Thursday morning convocation hour. Bishop Hollis has served as a missionary in India for about 25 years. At the formation of the Church of South India, which was a union of Presbyterian, Anglican and Congregationalists, he was the Anglican Bishop of Madras. Five years ago he resigned to make way for an Indian Bishop.

Bishop Hollis has spent the past five years at the United Theological College at Bangalore. He is on his way back to England for retirement, but is presently teaching at Vanderbilt Divinity School. He will soon begin instructing at Union Divinity School in Virginia.

Under his able leadership as Moderator of the Church of South India, the Baptists and Lutherans were invited for conversations, which continued until '59. Besides his other papers and writings he has served as an inspiring example to the Christian world as a man under the influence of the Word.

THE LUTHERAN WITNESS
December 6, 1960

Dr. Empie Addresses LPO



PROJECTS SPONSORED BY THE LUTHERAN PUBLICITY ORGANIZATION are pointed out to Dr. Paul C. Empie, executive secretary of the National Lutheran Council, by the Rev. Justus P. Kretzmann, chairman of the LPO. The display was prepared for the annual dinner meeting, held at Concordia Church, Maplewood, on April 29. Dr. Empie was guest speaker for the occasion.

We are photographically reproducing a letter by Paul C. Empie, executive director of the National Lutheran Council, written on the stationery of the Council to an individual who asked for certain information and raised certain questions. Dr. Empie signs his letter as the executive director of the agency which he represents. It is an agency for the American Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, Suomi Synod, United Evangelical Lutheran Church, and United Lutheran Church. Thus we have opinions expressed here by one of the top leaders of this movement.

It gives a complete bill of endorsement to Bishop G. Bromley Oxnam. He thinks that "there is not in the country a stronger foe of Communism nor a more ardent and intelligent Christian churchman."

Oxnam's "dirty bully" statement stands and his recent book, *A Testament of Faith*, has paragraph after paragraph in it which challenged the foundation doctrines of the historic Christian faith. What Oxnam calls Christianity is an entirely different concept of salvation from that which the Bible itself teaches. He rejects the substitutionary blood atonement of our Lord and Saviour, Jesus Christ.

When a Lutheran leader gives such an endorsement as this to Bishop Oxnam, it truly reflects upon his own leadership.

We come to a statement concerning Lajos Ordass and he claims that Dr. Carl McIntire picketed the meeting at Minneapolis. Neither Dr. McIntire, nor the International Council of Christian Churches, nor any representative of the ICCC did any such picketing at Minneapolis. A meeting of protest was held in a theater and the disturbance caused in that meeting was

National Lutheran Council

by young Lutheran theological seminary students. Dr. McIntire, in his address, did accuse Bishop Ordass of being a tool of the Communist government. He pointed to the fact that Bishop Ordass became the publisher of the Communist-controlled *Hungarian Church Press*. He also appointed Bishop Veto, a member of the Communist parliament, to a position in the Communist-run theological seminary. Ordass also became a member of the National Board of the People's Popular Front. Associated with him on this National Board was Janos Kadar. Ordass co-operated and went along with the Communists in these projects and he was used as a most effective tool.

His method to this end, however, was ineffective and it did not win for Ordass his desired ends. No one can do evil that good may come.

When a top leader of the National Lutheran Council gives such fulsome endorsement to Bishop Oxnam and then turns aside and misrepresents the opposition which was raised to the Lutheran World Federation and the including in that federation of such Communist leaders as Veto and Chabada, one can see exactly the weakness and the untenable position of the leaders of the National Lutheran Council.

But what does this mean that the National Lutheran Council is doing through its leadership for these Lutheran churches in the United States? Every Lutheran in the churches in the National Lutheran Council ought to know what is contained in this letter of January 8, 1959.

The Christian
Beacon



**NATIONAL
LUTHERAN
COUNCIL**

Paul C. Empe, Executive Director

COMMITTEE FOR LUTHERAN WORLD FEDERATION

80 Madison Avenue New York 17, New York
MUrray Hill 9-9300 Cable: Lutheran New York

Dr. F. Eppling Reinartz, President
Dr. Norman A. Menter, Vice President
Dr. Raymond M. Olson, Secretary
Mr. Fred C. Eggerstedt, Treasurer

J. Robert Busche, Assistant to the Director

January 8, 1959

is doing. Oxnham himself is aware of his move, and he is encouraging the deception that the church in Hungary is a true Christian church and that this theological seminary is one where the Gospel is being presented. The gospel there is communism; it supports communism; it promotes communism.

In view of Bishop Oxnham's established communist-front connections, under oath before the Committee on Un-American Activities, where it was established that he has been connected with at least nine communist fronts, in our opinion, it is most appropriate that Bishop Oxnham receive what can be properly called a communist degree from an institution controlled by the communists in a communist land.

The Christian Beacon

A Communist Degree for Oxnham

The radio throughout the United States last week carried the announcement that Bishop G. Bromley Oxnham was to receive an honorary degree on the occasion of the 100th anniversary of the Reformed Theological Academy in Budapest, Hungary. It was news to the American people that a bishop of the Methodist Church was going behind the Iron Curtain to receive an honorary degree.

Those, however, who know that the church in Hungary is communist-controlled and the theological seminary which is going to honor Bishop Oxnham is simply a mouthpiece for the communist movement in the country are fully aware of what Bishop Oxnham

Chicago

Dear

This will acknowledge receipt of your note of December 28th together with its enclosures. Thank you for sending them to me.

Be assured that I am already well informed on this subject, indeed much better informed than some of the critics who have prepared the material you sent me. It makes me very sad indeed to see reputable church organizations and honorable churchmen vilified as they are so frequently from this source. Their accusations are filled with distortions and usually documented by statements taken out of context. For example, I know Bishop G. Bromley Oxnham very well and there is not in the country a stronger foe of Communism nor a more ardent and intelligent Christian Churchman. I myself was present at the Cleveland Conference on World Order sponsored by the National Council of Churches and I know intimately the reasoning and the political and religious thinking of the men who were there. You may be sure that it is not the leaders of the reputable and established Protestant Church groups in this country who are misinformed and misguided but vice versa.

We have a perfect illustration of this fact. A year and a half ago Bishop Lajos Ordass of the Lutheran Church of Hungary attended the Lutheran World Federation Assembly at Minneapolis. Dr. Carl McIntyre of the International Council of Christian Churches - who was representative of the group preparing the literature you sent me - picketed the meeting and openly accused Bishop Ordass of being a tool of the Communist government. I happen to know Bishop Ordass very well and the circumstances about him as Dr. McIntyre did not! He was jailed by the Communists because he would not yield the church schools for Communist instruction. His whole family was persecuted by them and upon his return, the Communists managed to have him unseated from his office and put into forced retirement since he was the greatest enemy they had. In view of this kind of situation, to be very frank with you, most of us dislike to dignify this sort of material by paying any attention to it. These men live by attacking others while doing nothing constructive themselves.

OR American Evangelical Lutheran Church American Lutheran Church Augustana Lutheran Church
Lutheran Church Lutheran Free Church Suomi Synod United Evangelical Lutheran Church United Lutheran Church

This answer may not convince you since of course you do not know me anymore than you know the authors of these pamphlets! I can only hope that you will have more trust in the leaders of your own Church than of those you have less reason to support.

Incidentally I share with you considerable disquiet over the ultra - high church practices which some Lutheran pastors are introducing into their liturgy. Frankly, I don't like it! On the other hand you must remember that for Lutherans form of worship is regarded as non-essential and each congregation is free to follow its own practices. It is only with respect to matters of doctrine that the Church must insist upon uniformity.

With best wishes, I am

Sincerely yours,

Paul C. Empe

Paul C. Empe
Executive Director

PCE:ft

PRESIDENT OF LUTHERAN WORLD FEDERATION STATES POLICY: DELEGATES FROM COMMUNIST-LED CHURCHES STRENGTHEN POSITION. MCINTIRE GIVES ANALYSIS

LUTHERAN WORLD FEDERATION—AUGUST 15-25, 1957

BY CARL MCINTIRE

In ten short years, 1947-1957, there has developed among the Lutherans a tremendously effective instrument—the Lutheran World Federation. No one could be present in Minneapolis, as I was, without realizing that a revolution is on in the affairs of the Lutherans throughout the world.

There is nothing wrong with Lutherans getting together, or with Christians meeting with each other and joining in co-operation. But it is a different story and a fact that has to be reckoned with when the Lutherans of the world organize under the leadership of the ecumenical movement to help build the ecumenical church. It was this emphasis that commanded the Third Assembly of the LWF. Certain matters stand out.

I.

The Lutheran World Federation operated as a church. It is far more than a federation so far as its defacto functioning is concerned. When such an observation is made, the leaders reply. "It is not a church, but only a free association of Lutheran Churches."

But the Minneapolis Assembly testifies otherwise. The newspapers constantly reported it as a church assembly. Peg Johnson, Minneapolis *Tribune* staff writer, in her story, August 20, said, "And so the delegates divided into their sections hoping to reach by Saturday a consensus which can guide the church through the next five years, until they meet again to review its program and new problems." The Lutheran Church was speaking here. This consciousness that it was the church speaking found expression in the remarks of leaders. Miriam Alburn, in her summary of the Federation meeting in the Saturday, August

24, *Tribune*, entitled, "Lutherans Have Vast Program," quotes Bishop Lilje, retiring president, as saying, "The Lutheran Church today wants to prove it takes an active interest in political affairs. I have no respect for those who refuse to think about the issues which affect our lives." But what Lutheran Church was he talking about? The psychology and the emphasis is such that the leaders unconsciously speak of "The Lutheran Church today"—and they refer to Federation activities!

Another illustration is presented by the news report of the National Lutheran Council from Minneapolis, August 27: "Delegates to the third of nine plenary sessions directed the LWF's Commission on World Mission to proceed with a five-year global program to proclaim 'the message that sets men free and establishes them in the fellowship of God.'" Then the report adds: "In a press briefing session, before the commission's report was presented on the Assembly floor, Dr. Fridtjov Birkeli, Geneva, Switzerland, director of the Department of World Mission, told newsmen: 'No other church—including the Roman Catholic—has such an instrument for carrying on its world mission program.'" These men think and talk in terms of a united church.

Examples were plentiful. Another reported by the NLC, August 23, reads: "Two new areas of international church service—the spiritual care of Lutheran migrants and a global mission to Lutheran seamen—will be undertaken by the Lutheran World Federation, according to action taken here at the fourth plenary session of the LWF's Third Assembly."

Dr. Conrad Bergendoff, making his report to the Federation's



UP Telephoto

Dr. Franklin Clark Fry (right), of New York, head of United Lutheran Church in America, after election as president of Lutheran World Federation at its assembly in Minneapolis. With him is Bishop Hanns Lilje, of Germany, his predecessor.

meeting, had this to say: "There may be more conspicuous duties that challenge the attention of the Lutheran World Federation but none more basic or pervasive than those related to the building up of the people of God in congregational worship."

The way things are moving and the comprehensive scope of the Lutheran World Federation's undertakings simply means that it will be the church. When they march together, worship together, think together, and get down to the level of the local congregations together, it won't be too long until the vote for union by the churches will bring them up to date.

II.

The Lutheran World Federation is helping to build the world church. Daniel J. Hafrey, another staff writer for the *Tribune*, who worked closely with the leaders, summarized ecumenicity as follows: 'ecu-



menicity is the move toward one united, universal, Christian church. The World Council of Churches made up of Protestant and Eastern Orthodox bodies is its tangible expression. Bishop Lilje is one of the Council's vice presidents." Thus he summarized in explaining that "the Roman Catholic Church thus far has stayed out of the ecumenical debate."

The entire setting of the Federation's over-all emphasis was upon the unity of the Lutheran churches. This is one of the preliminary steps in bringing in to being the one-world church. The theme was "Christ Frees and Unites." But the emphasis on unity, is such that it takes away some of the freedom Christ gives!

The election of Dr. Franklin Clark Fry president of the Lutheran World Federation ties the leadership of that body in with the highest leadership of the World Council of Churches and its drive for the ecumenical church.

In an interview as reported by the News Bureau of the National Lutheran Council, August 27, Dr. Fry is reported to have said: "he saw no reason why there should be 'a conflict of interest' between his duties as chairman of the policy-making Central Committee of the World Council of Churches and his responsibilities as president of the LWF."

He further emphasized, according to the News Bureau report of the National Lutheran Council: "that the LWF is the only international confessional organization whose constitution specifically states that one of its purposes is 'to foster Lutheran participation in ecumenical movements.'"

Bishop R. B. Manikam is reported by National Lutheran Council as having told "the Assembly that the commission on World Mission will maintain 'close liaison' with the International Missionary Council 'to assure fullest cooperation in areas of mutual interest,' such as missionary studies, surveys and regional conferences." There is an overall union and integration of policy which leads on to the ecumenical church.

All that Luther represented to the Lutherans and all that the Lutheran Church represented to the Lutherans seemed to be represented in the honor and tribute which was paid to the Lutheran World Federation. Things are moving mighty fast and if as much can be accomplished in the next ten years as has been won in the last ten years, the ecumenical church is not too far away. There were differences of opinion on vital issues in the Lutheran World Federation. But the dominant party under the pressure of time and circumstances was successful in keeping everything harmonious and unanimous on the surface. It is such a situation that involves intimidation and improper pressures against minority opinion.

III.

The Lutheran World Federation made a gesture toward the Roman Catholic Church.

One of the most significant and historic developments was the move to institute a study of the Roman Catholic Church with a view to better understanding. Bishop Lilje said, "The Roman Catholic Church is changing. It is not what it was in the time of Martin Luther." It can be said, however, with the support of many Lutherans, that the Lutheran Church is changing and it is not what it was at the time of Martin Luther.

On the other hand, the Roman Catholic Church remains the same in her dogma, her intolerance, and her demands that the erring members of the flock come home to the true shepherd. The Roman Catholic reaction was quick. *The New World*, organ of the Chicago Roman Catholic Archdiocese said, "This new plan is a sound basis for Protestant-Catholic relations and God willing a possible key to complete reunion. . . ."

This move, of course, is in accord with the position stated at Evanston in 1954, for the healing of the "great schisms." The Reformation was a mistake! The leaders of the Lutheran World Federation are courageously following the line laid down in previous ecumenical pronouncements.

IV.

The Lutheran World Federation, imitated the World Council of Churches.

The Lutheran World Federation actually followed the setup of the World Council in point after point. The "thesis," which some call the major accomplishment of the assembly, was developed in similar fashion to the reports that were presented at Evanston. First, they were worked out in sections, then the reports were only "received and commended" to the churches. Thus, at Minneapolis the thesis was only "received and commended." Dr. Fry was credited with the idea of approaching the matter in this way. He is the chairman of the Central Committee of the World Council of Churches. This is the way the World Council worked it and it has become an effective instrument in a religious federation setup for the promotion of revolutionary ideas and propaganda. All Dr. Fry did was to work on a federation level the approach which the World Council of Churches has effectively proven as the way of moving inch by inch to the left and yet still sustaining the support of those who are many inches to the right in their thinking and traditions.

V.

The leaders of the World Council of Churches were among those featured at the assembly.

Dr. W. A. Visser 't Hooft, general secretary, was on hand with a strong presentation of the WCC position. And the Lutheran World Federation followed it point by point as it related to the hydrogen bomb, the declaration that the churches did not endorse any particular political order, and the life. Dr. Frederick Nolde, chairman of the Commission of the Churches on International Affairs, a joint agency of the WCC and the International Missionary Council, was featured as an evening speaker. He has become an astute ecclesiastical politician. He is also a member of the LWF's Commission on International Affairs. How any Lutheran assembly, faithful to the heritage of Luther, could possibly consider honoring such a man is more than we can understand.

VI.

In this issue we are photographically reproducing again the iniquitous Festival of Faith. The man who presided was none other than Dr. Nolde. He introduced the representatives of the various faiths—Hindu, Buddhist, Mohammedan—as they offered their prayers for peace in the united service. This is the leadership which the Lutherans followed at Minneapolis. The closing service featured in the half-page advertising presented the pictures of four men as great Lutheran leaders. Three are members of the Central Committee, including Dr. Fry, Bishop Manikam of India, Hanns Lilie of Austria; Ordass was the fourth.

The Lutheran World Federation turned to pageantry and to parades. Repeatedly the stories were heralded. The greatest, parade, the largest gathering of young people in the history of Lutheranism, and the like. There were parades with floats. And then a final mass meeting with between 75,000 and 100,000 people. This creates a tremendous psychological and favorable impression.

When it comes to parades and mass meetings, Rome has been doing it for centuries and she is adept at it, and no Protestant assembly of any kind can possibly compete with Rome on such terms. The genius of Protestantism has been the individual—his faith. He has looked to God alone. The Lord is his Shepherd—not the church. We are witnessing a transition period in which a Protestantism which has become confused concerning its doctrine is turning to mass psychology demonstrations in order to strengthen its position, as that position is formulated by a group of leaders mainly at the top. And this particular Lutheran World Federation went beyond anything that is customary among Lutheran churches and it all helps to inspire people to an endorsement and approval without their fully understanding just what has been accomplished or what has been said. Are the mass demonstrations of our day, with all their color and appeal, going to destroy true Protestant Faith? They ought not to. And if they had the right kind of Protestant leadership they would not necessarily have to.

The Lutheran World Federation includes the delegates from Communist-controlled churches in Iron Curtain lands.

The delegates who came to Minneapolis greatly strengthened the position which their churches hold in the Lutheran World Federation. It has been an essential part of the ecumenical movement in its drive to promote peaceful coexistence of the nations to demonstrate the coexistence of the churches. The fact that the churches were under the control of the Communists or that their leaders were approved or appointed by the Communist government did not enter into a moral evaluation of the situation.

Furthermore, Dr. Fry in a press interview, as reported by the News Bureau of the National Lutheran Council, emphasized that they intended to continue this policy. The report reads: "In reply to several questions concerning possible expansion of LWF contacts with both member and non-member churches in Communist-ruled countries, Dr. Fry declared that it is a stated policy of the LWF to seek contacts with Lutheran churches wherever they are." The fact that the Communists have captured, enslaved, and are using certain Lutheran bodies behind the Iron Curtain for their own sinister purposes does not enter into Dr. Fry's evaluation of the situation, just so long as they are called Lutheran churches, regardless of who controls them, or how they are being used.

Concerning this matter of the actual representatives being appointed by their government in Communist lands, the National Lutheran Council reports: "As for the question whether church leaders in Communist countries actually represent the people of their churches, rather than the government, the LWF president said he did not think 'it would be fair to make a general statement that none of them represent their people.'

"He singled out the church leaders of East Germany and Hungary as leaders who definitely do represent the people of their churches.

"On the whole," Dr. Fry continues, "I believe that the ordinary people in congregations (behind the Iron Curtain) desire certain contacts with other churches and that they themselves would appreciate efforts to take up such contact."

Dr. Fry here trifles with some very serious matters that concern the welfare of the free world. The church leaders from Communist Hungary did not represent the people. Neither do those who came from Eastern Germany represent the true liberty-loving Christians behind the Iron Curtain in Germany.

There is an abundance of evidence to support the position that they are not the true representatives of the people and the people say they are not when they can. When the Freedom Fighters were in control for a few days they repudiated Albert Bereczky, head of the ecumenical council of Red Hungary and the other church leaders who had supported the hated Kadar government! The Kadar government has now put Veto and Bereczky and the rest of these men back in positions of power. The cause of liberty and the encouragement of those who love liberty behind the Iron Curtain has been dealt a very severe blow. It was learned in Minneapolis that some of the relief that the Lutheran World Federation gave to Hungary during the time of the crisis actually went into the hands of the Communists themselves to help them resist the freedom fighters!

The relief funds which the Lutheran World Federation distributes amounted to \$150,000,000 and this amount of money is being used to maintain support of the Federation on the part of those who have deep feelings against it. Refugees who are convinced that the Lutheran World Federation is wrong in the receiving of these delegates find themselves in a position of keeping silent or allowing the situation to pass or they suffer financially or otherwise. If the Lutheran World Federation is able to exert such tremendous power over men and churches while it is still just a federation, what will be the extent of that power when it becomes indeed a part of the one-world church?

September 5, 1957
Missouri Synod-Lutheran

The Christian Beacon

The Missouri Synod-Lutheran Church has steadfastly refused to be a member of the Lutheran World Federation, the Nations' Lutheran Council, the World Council of Churches, and the National Council of the Churches of Christ in the U.S.A. This Lutheran body, with a membership of over two million, has been known as a very conservative church, but in recent years there have been elements developing in that church which have been a matter of concern.

The situation which developed in Minneapolis over the action of the State Conference of the Missouri-Synod-Lutheran Church will unquestionably cause discussion for a considerable time to come. It was evident that the leaders of the Lutheran World Federation were concerned about the Missouri Synod and they desire its support. Without doubt the greatest blow which fell upon the American Council of Christian Churches, as it promoted its protest rally in Minneapolis against the reception of Communist-appointed bishops and clergymen as delegates by the Lutheran World Federation, was the action of the Minnesota Conference of the Missouri Synod-Lutheran Church.

This came just the day before and resulted in a five-column headline, "Lutherans Renounce Rally Against Delegates."

The resolution as reported in the press said: "We declare that we heartily indorse the brotherly invitation which the Lutheran World Federation has extended to the delegates from Communist-controlled countries and we further declare that we in no way harbor any suspicion that these delegates are supporters of the Communist ideology."

For a Lutheran group, not a member of the Lutheran World Federation, thus to denounce the position of the American Council of Christian Churches relative to the delegates from Iron Curtain countries did hurt the rally and greatly strengthened the hand of the leaders of the Lutheran World Federation on this vital point. The Communists rejoiced.

We doubt whether even the executive secretary, Carl Lundquist himself, would go this far, for this is the position of Josef L. Fromadka, the No. 1 Protestant defender of Communism—that a Christian can be a supporter of Communist ideology and a Christian at the same time.

The Communist *Daily Worker* in New York City, however, made the greatest capital out of the Missouri Synod's resolution. This is exactly what the Communists want the Christians of the West to believe concerning the delegates whom they send out to church gatherings.

The second way in which the Missouri Synod leaders greatly strengthened the hand of the Lutheran World Federation in regard to the delegates from behind the Iron Curtain came in an unexpected manner when the Minneapolis *Star*, Wednesday, August 21, carried a picture with the president of the Lutheran Church-Missouri Synod standing alongside Bishop Ordass at a reception in a Missouri Synod-Lutheran Church for the purpose of honoring Ordass. Dr. John W. Behnken is a highly respected and honored Christian leader and for him publicly to honor Ordass in this way in itself spoke volumes to the Lutherans.

It seemed as though the Missouri Synod-Lutherans, not a member of the Lutheran World Federation, were chosen to defend the position of the Federation on this particular issue—the activity and position of the delegates from Iron Curtain countries in support of the Communist regime which had appointed them to their position.

Various explanations were given, such as the lack of information concerning what has happened behind the Iron Curtain, and even the lack of information concerning Communism itself.

The Missouri Synod group is usually slow in making up its mind in coming to a decision, but the resolution removing all the delegates from any suspicion was passed in one session, and it was reported to have been initiated by the Director of Public Relations for the Missouri Synod in New York City. ????

Daniel J. Hafrey, reporting in the Minneapolis *Sunday Tribune*, August 25, wrote:

"Federation officials were heartened, incidentally, by the keen interest shown in assembly proceedings by the Lutheran Church-Missouri Synod which thus far has refused to join the federation. Fifteen official observers and a number of unofficial visitors watched the assembly closely.

"Said one high-ranking clergyman hopefully:

"They (the Missouri people) got quite a shock to find that we say among ourselves things which they actually could agree. If this assembly had happened five years ago they would have voted differently at St. Paul.

"(The Missouri synod voted last year in St. Paul not to accept an invitation to join the National Lutheran council and the Lutheran World federation)."

Another story in the Minneapolis *Star* reported an interview with Dr. John W. Behnken. This story in full reads:

CHRISTIAN BEACON
THURSDAY, OCTOBER 31, 1957

Pastor Skokenbergs, Now With Christ Gave Noble Testimony Against Reds

The Rev. Robert Skokenbergs, pastor and leader of the Latvian Lutheran Evangelical Church in Exile, in London, England, was called home to be with Christ on October 22. This refugee pastor who had stood so uncompromisingly for his Lord and for his people in their battle with Communism fought until the very end. The cable received by the Rev. Carl McIntire, D.D., signed by the assistant pastor of Dr. Skokenbergs' London congregation, reads, "The Lord called away last night our beloved Pastor Skokenbergs."

On Sunday, the 20th, the Council of the Church, representing the denomination which Pastor Skokenbergs had brought together, voted unanimously to affiliate with the International Council of Christian Churches.

The refugee team, which the American Council of Christian Churches sponsored on its tour around the United States had among its valiant soldiers Pastor Skokenbergs. His witness was one of uncompromisingness, no compromise or appeasement in any form in dealing with Communism. He was fully aware of all that the World Council of Churches was doing to aid the Communist cause and he knew that the Communist-appointed clergymen in Iron Curtain countries were being used in the name of the church to fight the cold war.

When Pastor Skokenbergs came to the United States, he became ill and was examined at a clinic in Cleveland, told that he had cancer and that it had advanced in his abdomen to such a stage that he could not live too long. He was advised to go back to London to his family, but, instead, he said that he would finish the trip and give his testimony. He wanted to warn America. He therefore was privileged to be one of the wit-

nesses who stood before the United States Senate Internal Security Subcommittee and under oath gave his report to the United States Government concerning what the Communists had done to the church in his little land of Latvia. As a Lutheran pastor he went to Minneapolis and participated in the protest meeting sponsored by the American Council of Christian Churches against the receiving of Communist-appointed delegates from the Communist-controlled churches. He was hissed, ridiculed, abused, but he stood for Christ and he incurred the wrath of the Lutheran World Federation as his witness cast reflections upon the leadership of that Federation for doing business with the Communist-approved church leaders. Pastor Skokenbergs had counted all loss for Christ and for his own beloved Latvian people.

He had left his country in a small row boat, a refugee for Christ.

Now he has entered into the presence of his Lord. The funeral service was held in London on Tuesday, October 29.

Pastor Skokenbergs had the spirit of Martin Luther in his breast. He was not afraid to stand alone, against all the pressures and the threats and the power of the Lutheran leaders of the Lutheran World Federation who sought to silence him. God gave him grace and extra days that he might round out his ministry as he did, for His glory.

Lutheran-Roman Catholics Talks Held Necessary

Lutherans and Roman Catholics must listen to each other's views concerning Christian truth if they wish to avoid disintegrating influences in their churches' faith and life, a prominent Lutheran theo-

logical authority on Catholicism declared in the September issue of the LWF quarterly Lutheran World.

Prof. K. E. Skydsgaard of Copenhagen said that "if the Lutheran Church does not continually hear the question which is put to it by the Roman Catholic Church, but regards confessional problems as solved . . . this is a sign of an inner stagnation whereby that for which the Reformers fought has been forgotten."

On the other hand, the director of the Lutheran World Federation's inter-confessional research program asserted, "if the Roman Catholic Church . . . is not open to the serious questions which have been posed by the Reformation and to the Reformers' biblical insight into God's way of salvation; then this is a sign that it . . . has closed the door to those influences which could be of saving value in her theology and in her whole Christian life."

Dr. Skydsgaard expressed his opinion in an article entitled "On Dialogues between Roman Catholic and Evangelical Lutheran Theologians."

"Regardless of how universal it appears to be, even the Roman Church cannot dare not be satisfied with its own individual history," he said. "It is very difficult for any church to acquiesce in this truth, but doubtless it is most difficult for the Roman Catholic Church to do so. This is a consequence of its own self-understanding."

But if it "does not continually hear (the) question (posed by the Reformation), then it seriously stands in danger of being drawn into some side-alley, away from the decisive center," he warned.

Similarly, "for its own sake our Church dare not desire to stand alone. It must be willing to listen to what others have to say to it, in order thereby to be continually referred back to its origin."

Both Roman Catholicism and Lutheranism, the Danish theologian said, "stand within history, and they must not be satisfied either with the triumphs of former periods, or with the brilliance of today. On both sides, the power of destructive forces is at work, but on both sides we live out of grace and through the power of God."

He expressed happiness that a new opportunity for inter-confessional research has been opened up (by the LWF), and with it the possibility of making a contribution to inter-confessional discussions.

"Research and discussion belong together," he said. "Inter-confessional research which does not lead in some way to discussion stops half-way, and discussions which do not rest on research are nothing more than irresponsible talk."

Synod LWF Visitors Laud Hungarian Unit

Hear Bishop Lajos Ordass At Reception

Officials and other visitors of the Missouri Synod to the third assembly of the Lutheran World Federation in Minneapolis heard Bishop Lajos Ordass and three other Hungarian LWF delegates at a special reception at Jehovah Lutheran Church, St. Paul, Minn., Aug. 22.

The reception was sponsored by the Rev. Ernest R. Drews, Jehovah pastor, to provide an opportunity for approximately 100 Missouri Synod visitors to meet Bishop Ordass informally.

Those present were visibly moved as Bishop Ordass, speaking in German, told of his personal experiences under the Hungarian Communist regime. He also thanked Missouri Synod Lutherans for their aid to the people of Hungary.

He repeated an earlier statement by another Hungarian delegate expressing appreciation for the Missouri Synod's strict conservatism and its congruence with the maximum order who had said he was personally in full agreement with it.

Then he told of his years of arrest, imprisonment and solitary confinement. Although he said he believed every verse of the Bible is important, he cited one verse that came to have particular significance for him during his imprisonment: "He that endureth to the end shall be saved," Matt. 10, 22.

"They hoped that I might lose my mind, but," he said, "they forgot one thing. There were always two of us in that cell. The Lord Jesus Christ was with me. He was closer to me than I had ever been before."

Bishop Ordass said that, as the son of a village school teacher who became the head of a large church body, he had experienced much joy and happiness in his life. But, he said, if he had to choose between the times of joy and the times of difficulty, he would not hesitate.

"I would reach with both hands," he said, "times of difficulty."



BISHOP LAJOS ORDASS

He bared his soul

DR. JOHN W. BEINKEN

At a loss for words

How Pastor Drews Arranged Reception for Bishop Ordass

A friendly Olympia, Wash., resident offered a Hungarian tourist a cigar, and as a result

the head of the Lutheran Church of Hungary accepted an invitation to a reception at Jehovah Lutheran Church, St. Paul, Minn. Upon his return to Hungary, the tourist mentioned the gift to his Lutheran pastor. In the days of dire need at the close of World War II the pastor remembered this kindness and addressed a letter to "The Lutheran Pastor at Olympia, Wash."

Pastor Sándor Bojtos felt that the people of Olympia must be a kind-hearted folk. Would they be willing to share some food and clothing with the people of Hungary?

The letter was delivered to the pastor of Trinity Lutheran Church, the Rev. Ernest R. Drews. He and his congregation,

especially the Ladies Aid, went into action.

And in 1950, when Pastor Drews accepted a call to St. Paul, Minn., the Ladies Aid of Jehovah Lutheran Church there continued the project begun in Olympia. Pastors Drews and Bojtos continued their correspondence.

When Pastor Bojtos learned that Bishop Lajos Ordass was going to the third assembly of the Lutheran World Federation in Minneapolis, he made a trip to Budapest to ask the bishop to extend greetings and appreciation to his benefactors in America.

Not only did the bishop and his co-delegates fulfill the request, but they also accepted the invitation of Pastor Drews to address Missouri Synod churchmen at a reception on the evening of Aug. 20.

Fosdick and Fry Featured on Christmas Program by NCC on NBC on Free Time: Presbyterian Minister Denies Doctrines

Fosdick

Dr. Harry Emerson Fosdick, America's high priest of modernism, was the featured speaker presented by the National Council of the Churches of Christ in the U.S.A. on the network of the National Broadcasting Company, December 25, 1956. Dr. Fosdick, a leading modernist and an outspoken repudiator of the fundamental doctrines of the Protestant religion, was featured in this special Christmas service along with Franklin Clark Fry, chairman of the central committee of the World Council of Churches.

Fosdick's appearance brought immediate reaction from a number of Christian people who heard him and realized that his presentation on Protestant time at Christmas time involved great contradictions. Fosdick has repeatedly repudiated the virgin birth of Christ and has been an outspoken opponent of those who have sought to defend the Scriptures' account of the entrance of Christ into the world.

The time given by the network to the National Council of Churches, representing the Protestant forces was used by the NCC to honor Dr. Fosdick with this appointment.

He spoke in the name of 35,000,000 people, whom the National Council of Churches claims to represent in its radio programs and all of its official activities.

On May 9, 1946, the *Christian Beacon* photographically reproduced Dr. Fosdick's letter written on the stationery of the Riverside Church, January 31, 1945, to Mr. W. B. Barnhart in Harrisburg, Pa., in which Fosdick said, "Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."

Fry

Dr. Franklin Clark Fry, chairman of the Central Committee of the World Council of Churches, was featured along with Dr. Harry Emerson Fosdick in the Christmas Day program presented to the American people by the National Council of Churches over the NBC network. Dr. Fry presided at the meeting of the central committee in Budapest in July and August and was the guest of the Communist clergymen who dominated the church in Hungary. The "freedom fighters" who have thrown over Communist domination in Hungary have revealed to the world that the churches were under complete Communist domination and that these leaders with whom Dr. Fry was having "Christian fellowship" were none other than the agents of the Communists.

The featuring of Dr. Fry before the American people on Christmas Day, when he has been so intimately connected with these Communist clergy and has endorsed them and worked with them in the ecumenical fellowship, does not seem too appropriate in view of the many Hungarian refugees who are coming to the United States. This was the opinion expressed by several who heard the broadcast.

Speaking of those who defend the fundamentals of the Christian faith, in lecturing to the Pacific School of Religion, Berkeley, Calif., February 21, 1952, Dr. Fosdick said, "I regard Fundamentalism as one of the worst travesties that ever cursed Christian thought."

Fosdick's autobiography, published in 1956, also re-emphasizes his denial of the virgin birth of Christ. Dr. Fosdick's views are not those of the historic Christian religion and they represent indeed an entirely different religion from Christianity.

Kelso

The Rev. Thomas J. Kelso, a minister in the Presbytery of Pittsburgh of the Presbyterian Church, U.S.A., and pastor of the Westminster Presbyterian Church, has denied belief in the virgin birth, the bodily resurrection, and the substitutionary atonement of Jesus Christ. In a letter addressed to *Christianity Today*, statements from which are published in the December 24, 1956, issue, Dr. Kelso says, "Since when does orthodoxy, Church membership, or anything else require that we believe in the Virgin Birth, the Bodily Resurrection, the, of all things . . . 'substitutionary atonement of Jesus Christ'? . . . Many ecumenicists have no quarrel with at least some of these ideas, and most of them will agree that others are free to believe them. Personally, I have no truck with any of them. . . . Our Presbyterian Church does not require belief in the three things you mentioned. If it did, a lot of us would be out on our ear. . . ."

The Westminster Confession of Faith, the standard of Presbyterian Churches, specifically says in Chapter VIII, "Of Christ the Mediator," that He was "conceived by the power of the Holy Ghost, in the womb of the Virgin Mary."

3. The Missouri Synod and the National Council of Churches

WHAT IS THE NATIONAL COUNCIL OF CHURCHES?...

- • It is an agency through which Protestant and Orthodox Churches in the United States express their common faith in Jesus Christ as Divine Lord and Savior, and cooperate to focus the light of that faith on all phases of American life.
- • The churches act through the 70 program units of the Council in a spirit of evangelism to encourage Christians to the use of prayer, to the acceptance of personal responsibility, and to study in all matters affecting the life of the nation. The churches continue their tradition of concern for the welfare of all members of society by speaking and working through the Council...
- • The Council is an expression of its member churches' belief that, in spite of diversity of form and doctrine, they are one in their faith in Jesus Christ. It does for the churches such cooperative work as they authorize it to carry on in their behalf...

WHAT DOES THE NATIONAL COUNCIL DO?...

- • First, it works constantly to make Christians more aware of the central unity of their faith. It aids Christians to direct their faith into channels of action...
- • Through its DIVISION OF CHRISTIAN EDUCATION, the Council gives guidance to the United Christian Youth Movement. It provides eight interdenominational summer conferences through the Commission on Ministry Education, which also reaches seven million persons annually by means of plays, film-strips and films produced by Friendship Press. The Division administers some 600 leadership schools each year, religious education and daily vacation schools, coordinates programs for church-related colleges. The Division

duced and holds the copyright of the *Revised Standard Version* of the BIBLE, and serves as the custodian of its basic text...

- • Through its DIVISION OF CHRISTIAN LIFE AND WORK, the Council encourages study in the churches of international affairs and worship and the arts; seeks to stimulate among Christians the application of Christian principles to economic life and racial and cultural relations; gathers and analyzes information on religious liberty; helps to coordinate the churches' health and social welfare agencies with national voluntary and government agencies; aids the denominations in planning a cooperative approach to stewardship and benevolence...
- • Through its DIVISION OF HOME MISSIONS, the Council works to meet the changing needs of urban and rural churches; maintains a church building consultation service; has programs for agricultural migrants and Indians; provides a clearing house of information and experience for home missions institutions; assists member boards and agencies in recruitment of missionary personnel...

- • Through its DIVISION OF FOREIGN MISSIONS, the Council coordinates the proclaiming of the gospel overseas by 73 foreign missions boards and 41 denominations. It works with the churches in area committees, and with the churches overseas through National Christian Councils, on problems facing Christian missions in 60 countries. It assumes responsibility for the health of missionaries while in the United States, and supplies clinical services through the Associated Mission Medical Office. It conducts a literacy program in 65 countries...

Through CHURCH WORLD SERVICE, 35 Protestant and Orthodox boards and agencies provide world-wide aid to the needy. CWS sends millions of pounds of food, clothing, medicines and other relief aid overseas and

MISSOURI SYNOD TO JOIN UNIT OF CHURCH COUNCIL

NEW YORK, Dec. 15 (AP)—The Lutheran Church-Missouri Synod said yesterday its missions board has applied for membership in the home missions division of the National Council of Churches.

Dr. William H. Hillmer, executive secretary of the denomination's board, said the step signified "developing co-operation" with the interdenominational agency.

The 2,500,000-member Lutheran body and the Southern Baptists are the only two major Protestant denominations not affiliated with the council, which includes 33 denominations with nearly 40,000,000 members.

Office of Information
National Council of Churches
475 Riverside Drive
New York 27, N. Y.

RELATION OF NON-MEMBER COMMUNIONS TO NATIONAL COUNCIL UNITS

	MEMBERSHIP (1960 Yearbook)	Christian Education	Missionary Education (Commission of DCE)	Foreign Missions	Home Missions	Departments of Christian Life and Work						United Church Women	United Church Men	Broadcasting and Films	Church World Service	Evangelism
						Stewardship	Economic Life	Religious Liberty	Worship and Arts	Social Welfare	Pastoral Services					
X - voting members * - non-voting or associate members X ¹ - voting members of sub-groups of units indicated ** - individuals serving without officially representing the communion																
Advent Christian Church	30,586	X		*												
American Lutheran Church	973,951	X	X	X		X	**			X			**	**	X	X
Anglican Church of Canada		*	X	X ¹	X ¹	X							**			
Assemblies of God	505,552												**		X	
Associate Reformed Presby.	27,561	X														
Baptist Federation of Canada		*	X	X ¹	X ¹	X										*
The Brethren Church	18,697					X										
Church of Christ (Holiness)	9,018	X														
Church of God (Anderson, Ind.)	133,214	X	X	*	X	X			**			X	**	*	*	X
Church of the Nazarene	291,036	X	X		X ¹	X						X		X		X
Churches of God in No. America	35,700	X		X		*										X
Cumberland Presbyterian	87,531	X	X	X	X	X									X	
Evangelical Congregational	29,380					X									*	
Evangelical Lutheran	1,092,866	X		X		*				X			**	X	X	X
Evangelical Covenant	57,414			X											*	X
Finnish Evangelical Lutheran	35,963												**		X	
Free Methodist	54,942			*		*										
Friends, Kansas Yearly Mtg.	8,662			X												
General Baptist	56,773		X													
Lutheran Brethren	4,771			*												
Lutheran Church.-Mo. Synod	2,234,844			*	X	*	**	X	**	X	**		**	**	*	X ¹
Lutheran Free Church	80,248			X		*									X	X
Mennonite Church	71,365						**			X						
Mennonite Church, Gen. Conf.	35,304	X		X	X ¹										*	X
North American Baptist	261,202			X ¹									**			
Presbyterian Ch. in Canada		*	X	X ¹		X							**			
Salvation Army	250,583									X		X				
Seventh Day Adventists	301,826			*		*		X			X		**	X	*	
Southern Baptist	9,202,205				**	**				**		**	**			**
Schwenkfelder	2,500			X												
United Church of Canada		X	X	X ¹	X	X							**	X		*
United Evang. Lutheran	63,718														X	X
Wesleyan Methodist	42,644			X												
Total non-member communions		14	9	21	9	17	3	2	2	6	2	4	12	6	13	13

INTERCHURCH RELATIONS IN TOWN AND COUNTRY COMMUNITIES

Approved by the Division of Home Missions--December 9, 1956

IN VIEW of the rapidly changing rural scene, churches must make necessary adjustments, so as to have a realistic ratio between the number of churches and the number of people in the community, a ratio that makes possible an adequate program.

This is particularly acute in areas where villages and neighborhoods are losing population and therefore can no longer adequately support the existing churches. The resulting harmful church competition weakens the spiritual and moral foundations of family and community life, which members and congregations have a responsibility to build.

The following principles can assist rural churches and church leaders to face forthrightly their situation and make such adjustments as will give them a church setup that adequately serves the community.

I. IDEAL RATIO

A. Ideal ratio is one unified evangelical church program for each community of 500 to 1,000 population, reasonably accessible to a central church building. The program should be administered as a unit, but it should not preclude the continued existence of several congregations who meet separately and regularly for some phases of the program; for example, worship, fellowship, study groups, etc.

The minimum standard of service and equipment for such a church should be:

1. Resident pastor devoting full time to the work of the ministry;
2. Public worship and religious training every Sunday;
3. Adequate program of Christian education;
4. Programs for all age groups;
5. Program of pastoral visitation and counselling;
6. Adequate program of community service;
7. Edifice reasonably adequate to meet the needs of the community for worship, religious training and service.

B. The ideal ratio of improved services may be achieved by local people in the following ways:

1. Through enlisting the assistance of the county committee of a state council of churches in establishing a denominational community church;
2. Through unconditional withdrawal of all the churches in favor of one church. This may be achieved by the assistance of denominational executives;
3. Through the formation of a federated church;
4. Through the development of an interdenominational larger parish with a unified ministry.

II. HARMFUL COMPETITION

A. Harmful competition shall be said to exist in a field when:

1. There is more than one church for each 500 people;
2. A church fails to plan jointly with the other churches for the complete religious life of the community;
3. Any one of the churches shall fail to provide the fol-

lowing minimum service, either in its own program or through joint planning:

- A minister accessible for pastoral care,
- Weekly worship and Christian education,
- An annual vacation church school,
- A women's organization,
- A men's organization,
- A youth program.

B. The following situations shall be considered justifiable exceptions to the foregoing principles:

1. Sectarian views are being set forth by one or more churches which are not in keeping with evangelical fellowship or Christian faith;
2. Administration of an extended missionary enterprise makes it advisable for a church of that denomination to exist in the center of population to unify outlying, struggling congregations;
3. A cultural group exists in the community whose needs cannot be met by the other churches.

III. COOPERATIVE PLANNING

A. Joint cooperative planning shall be said to exist when:

1. Each church names representatives to a central committee which initiates plans in which all churches participate, both in program arrangements and personnel, such as a community-wide religious census, special evangelistic meetings, community vacation church school, weekday religious education, unified church canvass;
2. The professional leaders of the churches are selected in joint consultation so as to provide the widest range of capabilities and skills, with the understanding that each leader is responsible to the entire community in the area of his or her special capabilities and skills.

B. Cooperative planning may find expression in an organization such as a larger parish, a pastoral unity, group ministry, or council of churches.

IV. WHERE MISSION AID IS INVOLVED

Master List Agreement

A. Each administrative agency of a denomination granting aid of any kind (e.g. financial assistance for building, program, or salary support, or grouping of churches under one minister when these churches are not located in one geographical community) to local churches will upon request of a council of churches join with the nearest comparable administrative unit of other denominations constituent to the council making the request in the preparation of a complete listing of all aid-receiving churches and indicating the amount and kind of aid.

B. The council of churches having requested the listings will make a comprehensive tabulation and will furnish with this tabulation the pertinent information on population by minor civil division as made available in the United States Census.

C. The council of churches will, upon completing the tabulation of the information provided, call a meeting of all administrators related to the council to consider:

1. The subsidizing of churches adjudged to be competitive on the basis of the nationally approved comity principles, or on the basis of state approved comity principles if they deal with such situations;
2. Areas where locally paid leadership is in competition due to over-churching;
3. Areas where there is inadequate leadership, in either quantity or quality.

D. The object of discussion shall be to reach satisfactory agreements on:

1. The elimination of the competitive use of funds granted to churches or pastors so that all mission funds may be expended where there is the greatest opportunity for efficient and effective expansion of the church, and
2. To provide each paid leader with a field of responsibility comparable to his native ability, training and experience, and
3. To provide every community, within the area being considered, the most efficient aid and the most capable leadership available at that time.

E. When the administrators, called together by a council of churches, have reached decisions which seem at that time to be the best adjustment possible, they will agree upon a time when the churches involved will be called into joint consultation under the combined leadership of these administrators in an effort to gain their full and hearty support of the desired adjustment or the acceptance of an adjustment which does gain their full support.

F. When an administrator and the unit he represents enter into this agreement and the process herein set forth, it is not to be assumed that he hereby has the authority to execute all joint decisions of adjustment

or that having the authority it is always wise to exercise it; the loyalty, support, and good will of each church to its denomination and to the ecumenical movement shall always be taken into consideration.

V. METHOD OF IMPLEMENTATION

A. The National Council of Churches is requested to approve these principles and refer them to its constituent denominations as helpful.

B. When a denominational board has approved these principles it is requested to notify its state conference or synodical executive of such action, urging that each ecclesiastical unit in an official session study them.

C. The Division of Home Missions of the National Council of Churches, upon being notified of denominational approval, should notify the state councils of such action, urging them to discuss these principles in official session.

D. Both the state conference or synodical organization and the state council of churches should carry on a program of education to inform the local churches concerning the adoption of this set of principles.

E. Upon adoption by the Division of Home Missions, the Department of Town and Country Church shall be encouraged to:

1. Approach all seminaries of the denominations having concurred in these principles in an effort to have an understanding of these principles as a part of the education of all ministers;
2. Approach all program committees planning in-service training curriculum, asking them to make a place on the program for a presentation of these principles;
3. Approach the program committee of the Association of Council Secretaries, seeking a place on this program at the earliest possible date;
4. Approach state councils of churches, pastors' conferences and county council assemblies for a consideration of these principles.

This document is a revision of an earlier statement on Churching the Rural Community Cooperatively. There are numerous reasons for this new version. The social patterns of rural life are changing. Modern transportation and communication have not only largely freed rural people of isolation but have subjected them to the pressures of commercialism, urbanization and secularism. The impact of change demands alert cooperation of the churches if the gospel is to be propagated effectively today among rural people.

(Approved by the Committee on Management of the Department of Town and Country Church at the National Convocation on the Church in Town and Country—October 16-18, 1956—and by the Executive Board of the Division of Home Missions, National Council of Churches—December 9, 1956)

DEPARTMENT OF TOWN AND COUNTRY CHURCH

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

257 Fourth Avenue, New York 10, N. Y.

5 cents per copy



DEPARTMENT OF PRESS, RADIO AND TELEVISION
The UNITED LUTHERAN CHURCH IN AMERICA
231 MADISON AVENUE, NEW YORK 16, N. Y. • LExington 2-3410

CHARLES C. HUSHAW, Executive Director • RICHARD T. SUTCLIFFE, Associate Director • RICHARD K. BRUNNER, Assistant Director

October 5, 1960

Dear :

You are correct in stating that I reported on CHURCH WORLD NEWS in mid-December that a "major board" of The Lutheran Church -- Missouri Synod had applied for and been granted full membership in a division of the National Council of the Churches of Christ in the U.S.A. It is also a fact that a news release from this department was distributed that same weekend, in which the same news was disclosed.

Whether or not Missouri intended to inform its constituency of the application for full membership in the NCCCUSA division is a fact not known to me. I have reason to believe that Missouri wanted to sit on the story.

I have no information that the CHURCH WORLD NEWScast and our news release "forced" Missouri to carry a statement in The Lutheran Witness.

It is a fact that there has been no retraction or correction of our original stories. I have been assured personally by a top Missouri Lutheran as well as by officials of the National Council of Churches that my story was correct. There is no dispute about my facts. There has been criticism about my (a United Lutheran) "breaking" a story that concerned a non-United-Lutheran church body.

My sole defense is that CHURCH WORLD NEWS is basically a "news" program. It is concerned with the presentation of accurate news while it is still news. It is NOT a program composed of re-writes or delayed releases; it could not have acquired its reputation if that was all it wanted to be. Therefore, when I bumped into the story about Missouri applying for and getting full membership in the NCCCUSA, as a newsman I bit hard and fast. I satisfied myself that I had accurate information and then released it.

I am not blind to Missouri's desire to "time" its own news and can understand why the NCCCUSA went along with what appears to be an agreement to release

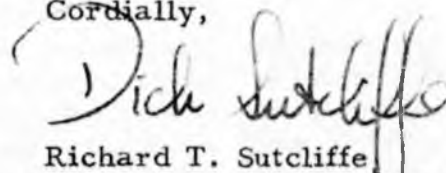
(cont'd.)

the story on a certain date. In my own defense, my "digging" up of the story did NOT unearth this information about an agreed-upon release date. The officials with whom I talked place no restriction on data they supplied me with, so I was under no moral or ethical ^{obligation} ~~grounds~~ to "hold on" to the story.

I hope this has given you an articulate answer to your legitimate questions in your note of September 7. I'm sorry for the delay in answering; my personal and professional timetable has been frenetic. As a result, this note has been unavoidably delayed.

If you have further questions or comments, I'd welcome them at your convenience.

Cordially,



Richard T. Sutcliffe

AN APPRECIATIVE AUDIENCE HEARS WEIGLE

Student paper, Concordia by David Zersen Seminary, Springfield, Illinois

An appreciative audience last Thursday evening heard Dr. Luther Weigle discuss the merits of the Revised Standard Version of the Bible. Dr. Weigle, chairman of the committee which produced the RSV, stressed that the efforts in this undertaking were not to change the Bible, but to keep it safe from the erosion of the years.

The speaker pointed to three reasons why a revision of the popular King James Version was needed. First is the fact that the KJV was based on eight medieval manuscripts only one of which was ancient. These manuscripts contained many mistakes accumulated over the centuries caused by misreadings, insertions, and printing errors.

Modern discoveries and archaeological finds have now given us over 2000 manuscripts, 100 of which are ancient. These allow us to go behind the Massoretic Hebrew text and the medieval

Greek ones to find a reading which most closely resembles the original.

Dr. Weigle granted that many of these changes made on the basis of the texts will seem insignificant to us, but as long as we can now more closely approximate the original we are obliged to make use of this privilege.

Secondly, Weigle stressed that insights into Biblical language received from scholarship since 1611 give us understanding that was not possible in Elisabethan England. These insights also we are obliged to employ.

Finally, archaisms of the KJV have made it imperative to undertake an intelligent revision. Such words as suffer, outlandish, allege, abroad, bowels or artillery may have communicated a clear enough understanding in their context in 1611, but today they are misleading. Weigle ventured that it is even unfair to the KJV translators

to keep a text which confuses its readers---something they would never have wanted.

The KJV limits the applications of our Bible to modern living. "We must bring a Bible to people in a language they can understand," urged Weigle. "It is good to see revisions and scholarship going on around the world to further this purpose."

A question period following the address brought out the fact that a committee of 15 scholars carried out the work of revising the American Standard Version. A two thirds vote was required to change a reading from that version. Until modern scholars can synthesize the valuable information to be gained from the forthcoming Greek text, the Dead Sea scrolls and a new British translation, Weigle thinks it will be unwise to contemplate any further revision of the current edition of the RSV.

-161-
PILGRIM LUTHERAN CHURCH
8601 Chimney Rock Road
Houston 35, Texas

May 18, 1960

The Reverend William H. Hillmer
Lutheran Church, Missouri Synod
210 North Broadway
Saint Louis 2, Missouri

Dear Reverend Hillmer:

I am in receipt of your brochure entitled "The Truth - about the Churches - about the National Council of Churches - about the Revised Standard Version - about the noisy detractors", prepared by the National Council of the Churches of Christ in the U. S. A. I wish to take this opportunity in thanking you for sending me this brochure.

However, I have the following questions which I would like to address to you. 1. Does this brochure represent your opinion or did you send it along for general information? 2. Does the Board for Missions in North and South America agree to this brochure? 3. Would you be interested in a discussion, particularly of the article from the New York Times entitled "Protestant Extremists are Seeking to Curb Clergymen on Social Issues" by John Wicklein?

I am very concerned if you are sending this brochure to all people who made inquiries concerning the Board for Missions working or cooperation with the National Council of Churches that they might interpret this as being your understanding of the position of the National Council of Churches in regard to Communism and Communistic activity within our country. If this does not happen to be your position, then I am sure that you would want to have an accompanying letter with this brochure stating that.

I am much concerned about the "spirit" of this brochure: particularly the following: persistent use of the word "McCarthyism"; the changing of the basic issue in the New York Times report; the consistent use of the word "fundamentalist" and "fundamentalist clergy". The brochure also brings personal attacks against individuals rather than staying with the issues at hand.

The members of Pilgrim Lutheran Church and I, as their Pastor, are very concerned about this matter. We are concerned because the cooperation with the Mission Department of the National Council of Churches gives the impression that we agree with them. We are also concerned because at the invitation of the House UnAmerican Activities Committee, these people of the National Council were invited to attend but refused on two different occasions

I would like to continue this discussion with you. However, if you feel it inadvisable, please so state.

Sincerely yours,

James F. Hennig, Pastor

JFH:rp

-162-
THE LUTHERAN CHURCH - MISSOURI SYNOD

May 26, 1960

The Rev. James F. Hennig,
Pilgrim Lutheran Church
8601 Chimney Rock Road,
Houston 35, Texas.

Dear Brother Hennig:

I regret that a letter did not accompany the mailing of the brochure entitled: "The Truth etc." I can readily understand why you should wonder about the sending of this pamphlet. It was sent only to a few of the people who had previously written to us about this matter.

Now to answer your specific questions:

1. This brochure does not necessarily represent my opinion. It was sent as general information.
2. Our Board has never and probably will not express an opinion with reference to this pamphlet. It also treats the pamphlet as general information.
3. I would not be particularly interested in a discussion of the article from the New York Times because I do not think it really gets down to the basic issues. The basic issue is still - Is it proper for us to cooperate with another religious organization in matters which are altogether external. Our Synod has by many precedents in the past said that it is proper. Our association with the Division of the National Council of Churches is altogether in matters external and in addition we have taken the extra precaution of informing the Division of American Missions that we can cooperate only to the extent that our principles will permit. For example we have told them that we can not participate in their migrant ministry or in their ministries to the government boarding schools because this would involve us in joint worship and that we could not be a party to anything like that.

Let me say that one of the real disappointments in this entire matter has not been the fact that some of our people raise questions about our action. That is their privilege and something which they should do when they question a certain action. The disappointment has been that of the 25 letters we have received, the great majority proceeded immediately to condemn our action without even inquiring what the facts were. I have always been taught that a Christian hears

The Rev. James F. Hennig
Page - 2
May 26, 1960.

both sides of the story before he forms an opinion and before he launches forth in an attack. The failure on the part of the majority of our correspondents to do this has been a real disappointment.

Concerning the Communist issue, let me just add this: The law requires that when the un-American Activities Committee of which Mr. Arens, who lectured in Houston recently, is the legal adviser, has sufficient evidence against any individual, that it turn this evidence over to the Justice Department for prosecution. If it should ever happen that the Justice Department should convict anyone connected with the National Council of Churches of being a Communist, I would be the first to recommend our complete dis-association from this organization. Incidentally, some of us have wondered why the un-American Activities Committee has not turned over its so-called evidence on NCC leaders with Communistic sympathies to the Justice Department with the request that these leaders be prosecuted.

I appreciate the fact that you wrote and want to assure you that we are just as much concerned as you are that the right thing be done and that our principles be preserved.

Fraternally,

/s/ Wm. H. Hillmer
Executive Secretary

WHH:ek
cc:Dr. J. W. Behnken

In St. Louis
February 13-16, 1961

ANNUAL MEETING

DIVISION OF CHRISTIAN EDUCATION • NATIONAL COUNCIL OF CHURCHES

Directors' Section

This Section meeting has two parts:

1. Denominational meetings of directors, Saturday and Sunday
2. Interdenominational meeting, Monday, February 13, 1961, beginning at 9:00 a.m. (open only to members of the Section)

THEME: Impact of Social Change on the Church and People

IN
for
ins
Mon.
am
pm
eve
Annual Banquet
Worship
Sermon

Martin Luther King
Darius
Allen G.



-164-
NATIONAL LAYMEN'S COUNCIL

Church League of America

1407 HILL AVENUE, WHEATON, ILLINOIS

20 September 1960

PHONE: MONTROSE 8-36

GENERAL CHAIRMAN
Edgar C. Bundy

COMMITTEE OF CLERGY
Victor E. Sears, D.D.
Chairman

Rev. Cameron A. MacKenzie
Vice-Chairman

COMMITTEE OF LAYMEN
Bartlett Richards
Chairman

J. P. Wetherby
Vice-Chairman

(Hillmer to
Hennig, May 26,
p. 2)

Dear

Reference your letter of September 16, 1960, we are enclosing material concerning the work of the Church League of America, showing how you may receive our documented information on individuals, organizations and publications as set forth in our regular bulletin, NEWS & VIEWS, and in our special research reports.

In regard to the statement by the Executive Secretary of the Missouri Synod of the Lutheran Church, Home Mission Board, this man is in complete ignorance of the role and mission of the Committee On Un-American Activities of the House of Representatives.

It appears from the language in this paragraph that he has obtained his material from the National Council of Churches in regard to the committee itself. This is standard procedure on the part of liberals and left-wingers in denominations who are seeking to undermine the work of the committee.

Mr. Arens, who is the Chief Counsel of the House Committee On Un-American Activities does not have to turn anything over to the Justice Department.

If a witness, appearing under oath, lies while under oath, or there is other testimony given which would contradict the testimony of the witness, then that material may be turned over to the Justice Department by the House Committee if it deems fit. The Justice Department may then investigate this and bring in an indictment before a grand jury of perjury.

The Committee On Un-American Activities is merely authorized to hold executive and public hearings and place all witnesses under oath. This testimony is then compiled and becomes a matter of public record, which is available from the Government Printing Office to all Americans, who can then decide whether or not they want to support such individuals with a salary.

The Justice Department cannot even prosecute any individual if he is an identified member of the Communist Party. The Justice Department can only prosecute if this individual advocates the overthrow of the United States Government by violence or force.

This, they have not been doing for the past ten or twelve years. They have advocated peaceful co-existence and infiltration into all major phases of our society, and once these entrances are made they then teach that the Marxist way of life is superior to the American way of life. There is no violence connected with this and you cannot touch them with a ten foot pole, only expose them.

To say that the Un-American Activities Committee has not turned over its so-called evidence on N.C.C. leaders, with communist sympathies, to the Justice Department, is to raise an issue which does not concern the Committee On Un-American Activities.

The Committee On Un-American Activities has in its files the records on hundreds of individuals connected with the councils of churches, who have served the communist cause, by lending their names to various pro-communist enterprises, communist-front organizations, etc. There is no law in the statute books of the United States Government which can be used to prosecute such individuals. They can only be exposed. This is what the committee does, and this is what the liberals in the churches fear more than anything else - public exposure. If they are exposed sufficiently to the American people, their salaries will be cut off.

The man who wrote the statement is utterly in ignorance of not only the work of the Committee On Un-American Activities but of the judicial processes of the United States Government. That a man of this calibre should be holding the position he is and issuing such statements is reprehensible and an affront to all Lutherans, to say the least.

Very sincerely yours,

Edgar C. Bundy

ECB/gz
enc.

Edgar C. Bundy
General Chairman

July 25, 1960

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In your letter of June 3rd, you asked several questions about our affiliation with the NCC.

1. Our arrangement with the Home Mission Division of the NCC has been discussed with the Praesidium of Synod on several different occasions by me and also by the chairman of our Board, the Rev. C. Thomas Spitz and the Praesidium has not faulted us for our action.
2. Our membership in the Home Mission Division of the NCC differs from the membership of other denominational Mission Boards in this respect that we have the privilege of selecting the areas where we will participate. We do not participate in any activity which in any way involves us in religious work or in altar or pulpit fellowship. The participation on our part is altogether in the field of externals.
- ✓ 3. The Home Mission Division of the National Council of Churches recognizes that our membership is not a full-fledged membership but limited and has said so publicly.
4. The "principles" to which we refer in the phrase "To the extent that our principles permit" are naturally all of our principles having to do with fellowship and unionism. Since these principles are well known to all of us it is not necessary to enumerate them here.
5. The National Council of Churches really has no theological position as such. It is a Federation of Churches and each church has its own theological position and the Council expects each denomination to remain loyal to its own theological position.

Fraternally,

/s/ Wm. H. Hillmer

Wm. H. Hillmer
Executive Secretary



-167-

DIVISION OF HOME MISSIONS

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST in the U.S.A.

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y.

Riverside 9-2200

REV. EDWIN L. DAHLBERG, PRESIDENT

REV. ROY G. ROSS, GENERAL SECRETARY

REV. WILLARD M. WICKIZER

CHAIRMAN

REV. JON I. REGIER

EXECUTIVE SECRETARY

August 29, 1960

Dear :

Your information that the Board of Missions of North and South America of the Lutheran Church--Missouri Synod became a member of the Division of Home Missions is correct. As of December 1959 they are full members of the Division on the same basis that the two home missions boards of the United Church of Christ are also members.

In your comment that some have felt that the United Church of Christ is getting liberal because it is a member of the National Council of Churches, I note some of the frustration you must feel which I also felt in the pastorate, when so many of our good friends had concern. Two years ago I came to this job from a local pastorate, and in my shift in roles I have been amazed to find how different the National Council of Churches is from what so many of our friends, both in the clergy and in the laity, conceive it to be.

One of these great differences is at the very point of conservatism. Also participating in the Division, for example, are the Church of God, Anderson, Indiana, the Evangelical United Brethren Church, the Moravian Brethren, and the Central Service Committee of the Mennonite Church. In many of the units of the Division the Church of the Nazarene, the Southern Baptist Convention, and other groups participate quite extensively.

One of my big regrets is that we so often leave the impression that the National Council of Churches does nothing but act in the field of social legislation and social pronouncements. Concerning the constitution and preamble of the National Council of Churches, I think you would be interested that the Board of Missions of the Missouri Synod officially adopted a policy in early 1959, recognizing that there are other communions than their own that are doing a most valid work, and on this basis it is my understanding that they recognize that all churches of the National Council of Churches and its Divisions are one in Jesus Christ.

August 29 1960

In reporting this to you, it is important to point out that this action and this membership is unilateral between the Division of Home Missions and the Board of Missions, and is not an action between the Division and the entire denomination, nor the National Council of Churches and the entire denomination.

It is important, also, to note that the Missouri Synod has cooperated as associate member in the Division of Foreign Missions, and you will notice that all of their national radio and TV shows carry the sponsorship of the National Council of Churches on them.

Having reported this to you, I am mindful that there are still local congregations of the Missouri Synod, and individuals, just as there are in my own denomination, the United Presbyterian Church, who are convinced that the National Council of Churches is synonymous with the worst that there is, but from where I sit I am extremely encouraged with the way that the "liberal" and "conservative" communions are finding it possible to work more creatively together.

As a final bit of information I would share with you an editorial of the American Lutheran magazine. In the July 1960 issue on page 4 is the following editorial:

"How Short Are Our Memories?"

"It wasn't very many years ago that our Lutheran Church was labeled pro-German and pro-Nazi. We had to listen to those charges during two World Wars. No one will deny that among our members were people who not only had strong leanings to the German or Nazi cause but even participated in organizations which sought to promote their ideals.

"During those years our Church asked the American people to remember that the strong pro-German or pro-Nazi leanings of some of our members did not represent the position of our Church. We pleaded with the public not to condemn our entire Church because of the views held by certain individual members.

"What short memories we have!

"At the present time loud voices are accusing another religious organization in the United States of espousing a foreign ideology. The National Council of Churches of Christ in America is charged both with having communist leanings and with having officials and leaders who are communist, even though the Council is on record as opposed to communism. The NCCCA challenged anyone who believes that any of its leaders are communist to come forward and produce the evidence. We understand that so far no one has done so.

August 29, 1960

"What disturbs us is that some of our own people have not only parroted the charges but seem almost to delight in the smear attack on the National Council of Churches.

"How short are our memories!

"Let's exercise the same charity for which our Synod pleaded in the past. That doesn't mean we condone communism in the National Council of Churches or anywhere else. It does mean that we don't take at face value everything we hear and read. Let's be sure of our facts. And even if it should be determined that some individuals connected with the National Council of Churches have communist leanings, let's not brand the communist stigma onto the entire organization. Remember, it wasn't long ago we made the same kind of plea for ourselves."

Dr. Hoffmann, one of the editorial associates of this magazine, is the head of public relations for the Lutheran Church--Missouri Synod. The magazine itself is published by the new American Lutheran Church, which at the present time is not a member of the National Council of Churches, but it is my understanding that it anticipates membership in the near future.

I hope that this information helps answer your questions, and if you have more, do not hesitate to drop us a line.

Missouri in Council Building

Surprising nearly everyone at its annual convention in St. Paul, the Minnesota district of the Lutheran Church--Missouri Synod voted to locate its headquarters in the new Protestant center which the Minnesota council of churches plans to build in Minneapolis. The district abandoned plans to build an addition to its present headquarters in Minneapolis when it was offered space in the center at "a very reasonable cost." A report to the district convention said "leasing of such necessary office and storage space would be good stewardship and would in no way constitute unionism" (fellowship with groups not in doctrinal agreement).

With 188,713 baptized members, the Minnesota district will be the largest group in the \$800,000 Protestant center. The Minnesota council, which plans to begin construction in midsummer 1961, has no Lutheran denominations in its membership at present. Several other denominations plan to have state head-

The Christian Century

September 21, 1960

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quarters in the center, as will the Minnesota and Greater Minneapolis councils of churches.

Sincerely yours,

Jon L. Regier
Jon L. Regier
Executive Secretary

THE CONSTITUTION OF THE LUTHERAN CHURCH**MISSOURI SYNOD

Article VI—Conditions of Membership

Conditions for acquiring and holding membership in Synod are:

1. Acceptance of the confessional basis of Article II.
2. Renunciation of unionism and syncretism of every description, such as
 - a. Serving congregations of mixed confession, as such, by ministers of the Church;
 - b. Taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession;
 - c. Participating in heterodox tract and missionary activities.

June 30, 1960

Missouri Synod Asked by Texas Churches to Sever Connections With NCC

Pilgrim Lutheran Church, Houston, Texas, recently adopted a resolution asking the Lutheran Church-Missouri Synod to sever all connections with the National Council of the Churches of Christ in the U.S.A. The resolution declared:

WHEREAS, according to the *Lutheran Witness* of January 12, 1960, our Lutheran Church-Missouri Synod, though not a member of the National Council of Churches, maintains certain co-operative efforts with the National Council of Churches, hereinafter referred to as "the Council"; and

WHEREAS, certain booklets published by the Council list the Lutheran Church-Missouri Synod as an Associate Member of the Council; and

WHEREAS, recent published statements in the press have caused us to peruse the record of the Council; and

WHEREAS, Government records show many officers of the Council have records of service to godless Communism by their association, co-operation, and sponsorship of Communist and Communist front organizations; and

WHEREAS, the Council has offered no defense except to heap abuse on all its critics; and

WHEREAS, according to the House Un-American Activities Committee these officers of the Council have refused invitations to clear themselves before the House Un-American Activities Committee; and

WHEREAS, our continued co-operation with the Council implies our approval of the Council and therefore, their policies; and

WHEREAS, many of the policies of the Council, which emanate from their officers, further the Communist cause; and

WHEREAS, all Communists deny the existence of God and are dedicated to the perversion and eventual elimination of Christianity; and

WHEREAS, a thorough study by many members of Pilgrim Lutheran Church has convinced us that this association with the Council is detrimental to the Lutheran Church; and

WHEREAS, the Missouri Synod is using monies also contributed by Pilgrim congregation for the advancement of the Council's program (through the purchase of information from the Home Missions Division of the Council);

Therefore be it resolved: (1) that our Lutheran Church-Missouri Synod sever, immediately and publicly, all connections with the Council until the Council has ousted itself of all Communist tainted leaders; and

Be it further resolved: (2) that Pilgrim Lutheran Church hold in escrow a proportionate amount of its special Pentecost offering for missions until the condition of the first "resolved" is fulfilled.

Another Lutheran Church-Missouri Synod congregation, the Voter's Assembly of Trinity Lutheran Church, Houston, Texas, adopted a similar resolution directed to the "Presidents of the Missouri Synod and the Texas District and to the *Lutheran Witness* and the *Texas Messenger*." The resolution begins with the words, "Fellow Lutheran," and closes with the words: "Synodical officers appear disinclined to act, and our publications have been silent to date. The situation will not change unless we force the issue. What will YOU and your congregation do?"

THURSDAY, JUNE 2, 1960

Member Church Asks Mission Board Of Lutheran Church-Missouri Synod Not to Have Connection With NCC

Trinity Evangelical Lutheran Church, New Haven, Mo., member of the Lutheran Church-Missouri Synod, recently adopted a resolution and plea. The *Christian Beacon* reader, a member of the Trinity Evangelical Lutheran Church, who sent this resolution to the *Christian Beacon*, wrote:

"The House Committee has commended us for this resolution and our local Representative, Clarence Cannon, chairman of the House Committee on Appropriations, has assured us that he is in accord with the Air Force Manual and that he will support the Un-American Activities Committee."

The resolution follows:

1. WHEREAS, the Board for Missions in North and South America of the Lutheran Church-Missouri Synod has applied for membership in the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A.; and,

2. WHEREAS, the leadership of the NCC is thoroughly modernistic;

a. The Federal Council of Churches, the predecessor of the NCC, has been referred to by theologians within the Missouri Synod as "the Protestant Antichrist" because FCC leaders denied every fundamental doctrine of the Christian faith.

b. Synodical organs emphasized that this predecessor of the NCC was openly allied with modernism, unionism, and unscriptural doctrines and practices in regard to the family and state (*The Walther League Messenger*, Vol. 45, p. 340).

c. Leaders of the NCC deny such fundamental truths of the Christian faith as the Deity of Christ, His Virgin Birth, and His Resurrection from the dead (See a *Handbook of Christian Theology*, edited by

Marvin Halverson, Director of the Department of Worship and Arts, National Council of Churches, p. 5 "... Christianity is not a religion based on immutable truths").

d. Leaders of the NCC have participated in services of prayer with leaders of the major faiths—Baha'i, Buddhist, Hindu, Jewish, and Moslem.

e. Unitarians hold membership in various councils affiliated with the NCC; and,

3. WHEREAS, the United States House Committee on Un-American Activities claims that over 100 NCC leaders have Communist-front records;

a. Richard Arens, staff director of the House Committee on Un-American Activities, has recently reported: "Thus far in the leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either Communist-front records or records of service to Communist causes. The aggregate

affiliations of the leadership, instead of being in the hundreds as the chairman first indicated, are now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of authoritative sources of this committee, that the statement that there is infiltration of fellow-travelers in churches and educational institutions is a complete understatement"; and,

4. WHEREAS, In spite of the fact that Missouri Synod leaders have insisted that this application involved no change in policy, leaders of the NCC have interpreted this action as a reversal of the Missouri Synod's former opposition to the NCC and as a sign that the Missouri Synod may eventually join the NCC;

a. Richard T. Sutcliffe, associate director of the Department of Press, Radio, and Television of the United Lutheran Church, interpreted this action as a significant "crack" in the sea wall "which has traditionally separated the Mis-

souri Synod Lutherans from other church bodies in the ocean of world Protestantism" (*Lutheran Herald*, December 29, 1959, p. 16).

b. In his weekly religious newscast, "Church World News," Sutcliffe announced: "The action brought a pleased smile to the face of American Protestants... and, perhaps, a raised eyebrow or two."

c. Affiliation with Mission Divisions is generally regarded by ecumenical leaders as a step to closer unity. A former secretary of the International Missionary Council recently stated: "We must recognize that the Church is increasingly being called to mission and to unity. To meet the objections to merger, there will be a continuing Commission on World Mission and Evangelism to which organizations may belong without committing themselves to WCC membership"; and,

5. WHEREAS, the NCC is not merely acting as a council of churches but as if it were already a superchurch;

a. When the Rev. H. Conrad Hoyer of Chicago was elected the new associate executive secretary in the Division of Home Missions of the NCC, the January 23 press release of the National Lutheran Council stated:

"Dr. Hoyer's major responsibility will lie in the area of co-operative planning, it was announced here by the Rev. Jon L. Reiger, executive secretary of the Home Missions Division of the NCCUSA.

"In this capacity, he said, the Lutheran missions expert will guide the development of a process for strengthening denominational efforts to meet the needs of a changing America.

"Under his general direction will be such departmental

concerns as the role of the church in urban renewal, rural redevelopment, and regional planning, and such special interest groups as the migrant ministry and Indian and Spanish American work (emphasis ours)."

b. The Managing Editor of *Christianity Today* wrote:

"Wherever the NCC has the power it is already at work to eliminate existing churches not in harmony with the super-church idea; and to prevent such churches from being established in new territory.

"Dr. H. Paul Douglass, director of 'co-operative field research,' goes into ripe areas 'at the invitation of local councils of churches' to shape up the program. He confers with local ecumenical church leaders and helps prepare the master plan showing the proper location of churches 'in relation to population and other considerations.' They determine the location and relocation of churches so as to 'eliminate overlapping of parishes' and 'the unseemly competition that so often goes with this condition.' Then these ecumenical overlords go to the City Planning Commission or to National Housing administrators and offer their 'co-operation,' thus establishing an important political liaison with government authorities for the enforcement of their decisions" (De Forest Murch, *The Growing Superchurch*, p. 32f, quoted in David Hedegard's *Ecumenism and the Bible*, pp. 227-8).

c. See enclosed pamphlet: *Why You Can't Build Your Church—The Hand Over the Churches*; and,

6. WHEREAS, leaders of the ecumenical movement admit that "the ecumenical movement can have but one object. It is organic union" (*Christian Century*, November 13, 1957, p. 1343); and,

7. WHEREAS, irrespective of intention, some have interpreted this action as evidence of a "liberalizing" trend within the Missouri Synod;

a. The editor of the *Lutheran Spokesman* reported:

"The sociologists and educators have known for a long time that the merging of diverse elements follows a definite pattern. First there is hostility. This must give way to a tolerant attitude. Next, there must follow an attempt to understand the other person's posi-

tion. Then comes the key step, *co-operation*. Merger and federation may or may not follow, but that is not too important. For co-operation signals an end to doctrinal battling, and grants the principle of 'relativity' in matters of truth. The other churches know that each additional venture makes it more incongruous and almost impossible for Missouri to insist they alone have the true doctrine and other churches are adherents of false doctrine" (February, 1960, pp. 9, 10. Here also see the *Formula of Concord, Thorough Declaration*, X, 5).

b. Even an ELC pastor, the Rev. Allen R. Blegen, has commented on this application, "What does this mean? It seems to mean that there are men in the Missouri Synod's higher echelons who feel they cannot accomplish what they should without some affiliation with the NCC. Is this liberalizing? It seems so to me" (April, 1960); and,

8. WHEREAS, the 1959 Synodical Convention at San Francisco was not given an opportunity to consider and approve application for such membership;

Therefore be it resolved, that we respectfully petition the Board

for Missions in North and South America of the Lutheran Church—Missouri Synod to withdraw its application for membership within the Home Missions Division of the National Council of Churches of Christ in the U.S.A.; and

Be it resolved, that if the Board for Missions in North and South America retains membership within the Home Missions Division of the National Council of Churches we petition the Pastoral Conference of the Washington Circuit and the Western District at its 1960 Convention to request the Board for Missions in North and South America to withdraw from the Home Missions Division of the NCC.

Trinity Evangelical Lutheran Church

New Haven, Missouri
Irving Althage, secretary



The Russian Mystery September 11, 1945

Nothing is easier than to continue slogans which by much repetition have come to take on the nature of a fixed principle. And nothing requires less courage than to keep on whacking away at some system or organization which has acquired a bad record. We are thinking of Russia—Communist, atheistic Russia. But is it Communistic? Is it atheistic?

We are not discussing the Russia of 1918 or 1928 or 1938, but the Russia of 1945. Does it mean something or does it not that Russia has officially disavowed the Third International, the revolutionary principle which calls upon workers of the world to rise in revolution against their government?

When the Russians occupied Berlin, one of their first orders was that the churches be opened and people be given a chance to worship. It may be a political deal that the Soviets have recognized the Eastern Catholic Church; but why open the churches in Berlin? Three or four answers suggest themselves, but which is the true one? When victory over Germany was proclaimed, the first speech

THE LUTHERAN WITNESS

of Stalin expressed exultation that "the age-old struggle of the Slav people for their existence and independence has ended in victory over the German invaders and German tyranny." Does this mean that Russia today is a center of Slav civilization and power rather than a center of Communism?

The latest surprise has come from China. The Russian armies did not make common cause with the Chinese Communists, as everybody expected, but with the government in Chungking, and they promised to give up Manchuria and make a thirty-year treaty of peace with China. Where are the Bo'shevist hordes which some of us saw rolling across China and engulfing in Red Communism all of Asia?

We make no predictions. What we maintain is that the prospect of a religious revival in Russia, a revival in which we may have a part, is by no means only a mirage seen by some people who want to see good come out of this dreadful World War II.

G.

American Lutheran

-173-

Editor
ADOLF F. MEYER

Managing Editor
JOHN H. TIETJEN

Business Manager
THEODORE WITTRICK

Editorial Associates
O. A. GEISEMAN OSWALD C. J. HOFFMANN ARTHUR CARL PIEPKORN

PUBLISHED BY THE AMERICAN LUTHERAN PUBLICITY BUREAU
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CONTRIBUTORS: MRS. W. A. BAEPLE
JOHN BAUMGAERTNER
CARL W. BERNER
JOHN W. BOEHNE
ROBERT W. BERTRAM
WILLIAM A. BUZE
AUGUST BRUSTAT
THOMAS COATES
ERNEST DREWS

A. E. FENNER
E. J. FRIEDRICH
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HENRY F. WIND

Editorial
July, 1960

How Short Are Our Memories?

IT wasn't very many years ago that our Lutheran Church was labeled pro-German and pro-Nazi. We had to listen to those charges during two World Wars. No one will deny that among our members were people who not only had strong leanings to the German or Nazi cause but even participated in organizations which sought to promote their ideals.

During those years our Church asked the American people to remember that the strong pro-German or pro-Nazi leanings of some of our members did not represent the position of our Church. We pleaded with the public not to condemn our entire Church because of the views held by certain individual members.

What short memories we have!

At the present time loud voices are accusing another religious organization in the United States of espousing a foreign ideology. The National Council of Churches of Christ in America is charged both with having communist leanings and with having officials and leaders who are communist even though the Council is on record as opposed to communism. The NCCCA challenged anyone who believes that any of its leaders are communist to come forward and produce the evidence. We understand that so far no one has done so.

What disturbs us is that some of our own people have not only parroted the charges but seem almost to delight in the smear attack on the National Council of Churches.

How short are our memories!

Let's exercise the same charity for which our Synod pleaded in the past. That doesn't mean we condone communism in the National Council of Churches or anywhere else. It does mean that we don't take at face value everything we hear and read. Let's be sure of our facts. And even if it should be determined that some individuals connected with the National Council of Churches have communist leanings, let's not brand the communist stigma onto the entire organization. Remember, it wasn't long ago we made the same kind of plea for ourselves.

munists stole from the Christian religion to start with," he said. "Shall Christianity, which has preached brotherhood for 2,000 years, now give it up because the Communists have taken it on?"

"For a period, I found ministers who were afraid to say anything about world peace for fear of being accused of Communism."

"As for the welfare state," the Methodist leader said, "we have it now and it is here to stay. Neither major political party dares to come out against it. It is not something the clergy has devised, but something the American people want."

Pastors expressing opposition to the Council director's statements included Rev. Andrew E. F. Anderson of St. Andrew's Episcopal Church; Rev. Carl A. Eberhard, pastor of Concordia Lutheran Church; and two Evangelical and Reformed ministers, Rev. Roger Petersen of St. Paul's Church, Holland, Ind., and Rev. Donald Buchhold of Grace Immanuel Church, Louisville.

THE LUTHERAN WITNESS Deny "Marxist Virus" Tinges Churches

Charges by the executive director of the Louisville Area Council of Churches that Protestantism is tinged with the "Marxist virus" brought immediate denials from local clergymen.

Dr. N. Burnett Magruder, a Southern Baptist, had declared that "in the past 30 years there has been fairly wide involvement of churchmen in a host of disguised organizations, fronts, and cults which were spawned by Communist-motivated people."

During the depression of the 1930s, he said, many Protestant ministers sought to equate the "social Gospel" with secular movements that were oriented in Marxist, socialist, or Communist philosophy. He stated his ideas in several articles in *Action in Kentucky*, a publication of Associated Industries of Kentucky, and in a press interview.

Retired Methodist Bishop William Watkins said he admired Dr. Magruder, "but I disagree with just about all he has to say."

"If you chose to say it, Protestantism is tinged with Communist ideas because they are just the ideas the Com-

MAY 3, 1960

Editorials Disputed

Editor, AMERICAN LUTHERAN:

Two editorials recently appeared in two separate issues of the AMERICAN LUTHERAN which demand some kind of reply. I refer to the editorial, "Communism In The Clergy Again," in the June, 1960 issue; and, "How Short Are Our Memories?" in the July, 1960 issue.

The first editorial refers to the so-called "Air Force Manual" controversy, and apparently quotes the New York TIMES approvingly, when it stated that the charges of Communist infiltration into the churches were "cheap, silly and irreligious." The editorial then proceeds with a preachment on the Eighth Commandment inferring that the charges made in the Air Force Manual were untrue and incorrect, therefore slanderous and libelous. Your present correspondent is of the conviction from a serious study of the Communist conspiracy and particularly also of the Air Force Manual controversy, that the charges made against much of the National Council's leadership are true.

Representative Francis E. Walter of Pennsylvania, Chairman of the House Un-American Activities Committee, called the Air Force Secretary to testify with reference to the withdrawal action, stating: "Actually, the charges that were made are true, and recall of the pamphlet deprives security officers of important knowledge about the way Communists fight religion and use religion to their own ends."

When the General Board of the National Council sent a telegram of protest to Representative Walter, signed by six of their leaders, protesting the Manual charges, Representative Walter, in turn, sent these men a telegram inviting them to appear before the House Un-American Activities Committee at their convenience to discuss the matter. (Text of both telegrams and the individuals involved are on file.) As far as present information is available, to date not one of the NCC leaders has had the courtesy to even acknowledge receipt of Representative Walter's telegram of invitation. Why not? Here was a golden opportunity to clear the NCC leadership of the charges of Un-American activity if it could be done. But they by-passed the opportunity. . . .

Relative to the second editorial (July, 1960), it should be noted that equating all German-Americans with Nazism was palpably unjust. And those so unjustly accused had the right to defend their innocence, and did so. But those who were guilty of Nazi sympathy and activity, on the other hand, should justifiably have been exposed and apprehended. So, likewise, should those today who aid and abet the atheistic Communist conspiracy which threatens us

with destruction and enslavement be exposed, whether they are to be found in the churches or out of them.

Strangely enough, those who today warn against the conspirators and produce unimpeachable documentary evidence of infiltration into the church, are falsely branded with such smear epithets as "Nazi" and "Fascist." What has happened with the application of the Eighth Commandment in this instance?

Let us realistically face this serious threat of the Communist menace, no matter in what area of our American

society it rears its ugly head.

Edmund Burke once said: "All that is necessary for evil to triumph is that good men do nothing." Today we have the tragic spectacle of presumed good men not only doing nothing about the conspirators who would enslave us, but we find them challenging and even ridiculing, at every turn, the men who are conscientiously trying to avert the threatening and impending catastrophe.

Wake up before it is too late.

August W. Brustat
Scarsdale, New York

HEARING
BEFORE THE
COMMITTEE ON UN-AMERICAN ACTIVITIES
HOUSE OF REPRESENTATIVES
EIGHTY-SIXTH CONGRESS
SECOND SESSION

FEBRUARY 25, 1960

Printed for the use of the Committee on Un-American Activities

(INCLUDING INDEX)

Mr. ARENS. May I first say, Mr. Chairman, in view of the Secretary's repudiation of the information conveyed respecting the National Council of Churches of Christ in America, the chairman issued a statement to the effect that the leadership of the National Council of Churches of Christ in the United States of America had hundreds or at least over 100 affiliations with Communist fronts and causes. Since then we have made careful, but yet incomplete checks, and it is a complete understatement. Thus far of the leadership of the National Council of Churches of Christ in America, we have found over 100 persons in leadership capacity with either Communist-front records or records of service to Communist causes. The aggregate affiliations of the leadership, instead of being in the hundreds as the chairman first indicated, is now, according to our latest count, into the thousands, and we have yet to complete our check, which would certainly suggest, on the basis of the authoritative sources of this committee, that the statement that there is infiltration of fellow-travelers in churches and educational institutions is a complete understatement.

Now, with reference to the people whose names are specified, on 15-14 the first is Walter Russell Bowie whose name appears on 15-14. Our records thus far, and we have only made an examination of the most available information, is that he has had over 33 affiliations with Communist fronts and causes; that Henry J. Cadbury has had a total of not less than nine, which we have been able to confirm—the manual says 13—that George Dahl, concerning whom the



THE LUTHERAN HOUR
NEWS
The Family Worship Hour

A Flame Behind Iron Curtain 9



Fall 1960

28TH SEASON TO OPEN SEPT. 18...5

THE CHRISTIAN BEACON
September 15, 1960

THE LUTHERAN LAYMAN
May 1, 1960

Dr. Hoffmann on Visit To Russia and Poland

In what is probably the first trip a Missouri Synod clergyman has ever made to Moscow, Dr. Oswald Hoffmann, Lutheran Hour speaker, is spending several days behind the Iron Curtain in the interests of Lutheran Hour expansion.

He left New York City on Apr. 28 and flew to Moscow on Sabena Air Lines with a stop in Belgium. During his stay in Moscow, Dr. Hoffmann will visit Dr. Yakov Zhidkov, pastor of the world-famous Baptist church in the Red capital, Metropolitan Nicolai, Russian Orthodox Bishop, and other church and secular leaders.

On his return from Moscow, The Lutheran Hour speaker will spend several days in Warsaw, Poland, where he will see Bishop Dr. Andrzej Wantula, head of the Polish Lutheran Church. In both Poland and Russia, Dr. Hoffmann hopes to make several recordings.

After Russia and Poland, Dr. Hoffmann will return to London, England, where he will be joined by Mrs. Hoffmann for a tour of Europe including stops at Hamburg, Frankfurt, Stuttgart, Munich, and Hannover in Germany, and at Goteburg in Sweden where he will visit Bishop Bo Gieritz. He will also stop at the Lutheran World Federation office in Geneva, and in Copenhagen, Denmark.

During June and the first part of July, Dr. Hoffmann will serve as adviser in the production of a film in Germany which is expected to assume the same importance as the picture "Martin Luther."

Dr. Hoffmann will return to the United States just in time to preach at the Lutheran Hour rally which will open the LLL convention in Minneapolis on July 10.

"LUTHERAN HOUR NEWS" FEATURES ZHIDKOV, PROPAGANDIST FOR REDS

When the Missouri Synod's Lutheran Hour features Jakov Zhidkov on its News cover as "The Flame of Faith" of the Communists, the Reds have received the kind of assistance they need in protecting their agent.

the one behind which all Christians should unite.

It is difficult to believe that Dr. Oswald Hoffmann's featuring of Zhidkov is not related to the current attacks upon him.

This material was sent to the Christian Beacon by a member of the Missouri Synod - Lutheran Church.

Zhidkov preached the Communist line before the Baptist World Alliance and offered Khrushchev's disarmament program as

I'M FROM MISSOURI

**PAAR, CHESSMAN,
CASTRO, & ALGIERS**

By Dr. Oswald Hoffmann
Lutheran Hour Speaker



The Lutheran Layman, March 1960
NEWSPAPERS EAT UP controversy. During February they had a field day with Jack Paar, Caryl Chessman, the missile gap, Fidel Castro, Algiers, and a mis-leading generalization about American churchmen in an Air Force manual.

Zhidkov Offers Khrushchev to Baptists As World Leader of Peace: Baptist World Alliance Effectively Used by Communists

The Lutheran Hour News, Christmas, 1960

A few persons apparently have misunderstood the cover photo on the previous issue of the NEWS which showed the Bible presentation to the Rev. Jakov Zhidkov, the 80-year-old co-pastor of this Moscow church. Several were concerned that The Lutheran Hour now had "joined the



forces of evil" and would "follow the Communist line."

Nothing could be farther from the truth. The Lutheran Hour has not changed. It remains dedicated to the cause of preaching Christ and Him crucified.

The photo is a reminder that the cure of the world's ills is found in the Bible. With confidence in the power of the Holy Spirit, Christians should be happy to distribute Bibles behind the Iron Curtain to anyone who will use them—even to Khrushchev himself.

The Communist flag being presented in the center of the stage before 20,000 people at the Tenth Congress of the Baptist World Alliance, June 26, 1960. The Red flag received the longest and loudest applause of any of the 65 flags presented in the opening session of the Congress. Artur Mitzkevitch, Red delegate, is seen quoting from the Russian Bible. When he raised his right hand in the manner of Khrushchev the applause began. Standing behind him is the Rev. Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., president of the Alliance.

At the close of the session the pastor of the First Ukrainian Baptist Church of Sao Paulo, Brazil, said, "The red on that flag is the blood of my people."

Jakov Zhidkov, 76-year-old Moscovite, and leader of the Russian Baptist delegation to the Tenth Congress of the Baptist World Alliance in Rio de Janeiro, Brazil, presented his Communist line in his peace appeal Saturday morning, July 2.

The Associated Press report from Rio de Janeiro began, "The Russian Baptist leader today urged the Christian world to accept Soviet Premier Nikita S. Khrushchev's proposal for universal and complete disarmament." The full text of this address, which begins by quoting the Scripture and referring to historic moments in the Baptist World Alliance's history, is published on page 3. It should be carefully considered by all the Christian public.

When Zhidkov finished his appeal, no one applauded. However, he was unanimously re-

ected a vice-president of the Baptist World Alliance. Artur Mitzkevitch, who had come to Brazil with him as one of the Russian delegation, was placed on the executive committee. Thus the Russian Baptists strengthened and increased their positions in the BWA.

The Red flag, presented by the Russian Baptists before the Alliance, was not a symbol of freedom, but it represents the greatest organized force of atheism that the world has ever seen. Godless Communism has its flag and the Russian Baptist servants of Communism carried it to the platform of the Baptist World Alliance. This flag represents the darkest tyranny over the minds and bodies of men that history has seen.

This flag represents the diabolical conspiracy of the Communists to use religion for the sinister purpose of destroying freedom and also the church it-

self.

This flag represents countless thousands, even millions, of Christians who have been slaughtered by the Communists. It represents the destruction of thousands of Christian churches in Russia.

The words of Nikita Khrushchev on July 5 in Vallach, Austria, "Life is short, and I want to see the Red Flag fly over the whole world in my lifetime," are timed in the providence of God to accentuate the significance of the bringing of that flag to the platform of the Baptist World Alliance.

Dr. Carl McIntire has been distributing on his broadcast a "Red Flag Packet" in which he has included ten items—documents and reports from the Baptist World Alliance meeting in Rio.

(Photographed from *The Lutheran Hour News*, Fall 1960)

The Flame of Faith Behind the Iron Curtain

THE CHRISTIAN
BEACON

TH

October 13, 1960
THE LUTHERAN HOUR

"EXPLAINS" ZHIDKOV

ON "NEWS" COVER

As a result of the publication in the *Christian Beacon* of September 15 of *The Lutheran Hour News* featuring the picture of Jakov Zhidkov, the Russian Baptist who has preached the Communist line for many years in many countries, a *Christian Beacon* reader telephoned The Lutheran Hour protesting such publicity for Communism. In a note to the Editor of the *Christian Beacon* this reader wrote:

"Though not a Lutheran, I have been contributing to The Lutheran Hour; however, when they sent me their News with Zhidkov, I stopped again to think about their associations. Your print about The Flame confirmed my misgivings and I phoned them to have my name removed from their list of contributors, strongly objecting to their link with Zhidkov. This around-the-bush reply, which I do not consider flatters my intelligence, was their answer. 'I thought you would be interested.'"

The letter which The Lutheran Hour sent to this reader, signed by John Grundmann, Counseling Department, follows in full:

"Thank you for your recent communication. We welcome letters and calls from friends in our radio audience, even when the listeners communicating with us are critical of what they have heard on our broadcasts or read



1961 THE LUTHERAN HOUR Calendar



Lutheran Hour speaker in Moscow's Red Square

in the materials we send out. We regret that the picture of Dr. Oswald Hoffmann presenting a Russian Bible to Dr. Zhidkov in Moscow has led you to ask to have your name removed from our mailing list. Kindly consider the following:

1. The picture on the cover of the fall issue of *The Lutheran Hour News* is intended to remind the reader that the cure of the world's ills is to be found in the Bible. Christians should be happy to distribute Bibles to all who will use them, including everyone behind the Iron Curtain, even Khrushchev. The importation of Bibles is prohibited in Russia. Only recently a package of Russian Bibles addressed to the Ukraine was returned to The Lutheran Hour office. Kindly examine the enclosed picture clipped from the October 1 issue of *The Lutheran Layman*.

2. The words: "A Flame Behind Iron Curtain..." refer to an article by Dr. Hoffmann, beginning on page 9 of the News.

3. This article shows that "despite every conceivable pressure—social, political, and economic—exerted against" members of the church behind the Iron Curtain, the faith of many Christians burns brightly.

By DR. OSWALD HOFFMANN

The flame of faith burns brightly behind the Iron Curtain, Lutheran Hour speaker observes in a challenging report on his summer visit

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In Warsaw Dr. Hoffmann meets Bishop Andrzej Wantula, left, head of the Lutheran Church of Poland.

...ed for Christian
...ion in the aims of so-

Be assured that The Lutheran Hour is dedicated to the cause of preaching Christ and Him crucified.

It's Calendar Time

172



PRELATE, Orthodox Metropolitan Nikolai is agent in secret police.



AMBASSADOR Panyushkin was State Security official while in U.S.

SOVIET AGENTS IN THE WEST

STATE Security agents are planted in almost all Soviet agencies abroad. Most Soviet consuls and vice consuls are members of the Russian secret police; among other things their job is to prepare dossiers on visa applicants and try to force Russian *émigrés* in their areas to return to the homeland or enlist as spies. Other State Security officers are to be found in Soviet embassies and traveling delegations, where they keep an eye on touring Russians.

Since coming to the U.S., Deriabin has amused himself by spotting former colleagues among visiting Russians. When he saw the Moiseyev dancers perform in New York he spotted his old friend Lieut. Colonel Kudriavtsev sharing in the curtain calls as a member of the production staff. In 1957 a Soviet trade delegation to the U.S. included another State Security acquaintance of Deriabin's, Major Sergei Zagorsky. The major, listed as a "construction engineer," had once worked at the unconstructive job of amassing incriminating evidence for the Moscow dossiers of East German officials. A delegation sent to the U.S. in 1956 by the Russian Orthodox Patriarch of Moscow was headed by Metropolitan Nikolai Dorofeyevich Yarushevich, who is both second-ranking prelate of the Russian Orthodox Church and a State Security agent of long standing whom Deriabin once met in Vienna. During the Brussels Fair Deriabin saw a news picture of a group of visitors at the U.S. exhibit. One of them was a State Security man from his old office in Moscow.

Most Westerners underestimate the brazenness with which the State Security dispatches its agents. While Alexander Panyushkin was ambassador to the U.S. from 1947 to 1952 he was a major general on active duty in the State Security. He later became boss of the foreign intelligence directorate in Moscow.

RED AGENT'S VIVID TALE OF TERROR

A historic defection gives U.S. first full story of secret police

One of the most important factors in the success of a business is the quality of its customer service. This is especially true in the case of a company that is competing in a highly competitive market. In such a situation, the company must be able to provide its customers with the best possible service, or it will be at a disadvantage. This is why many companies invest in training their employees to provide excellent customer service. This training can include everything from basic customer service skills to more advanced techniques such as conflict resolution and problem-solving. By providing its employees with the best possible training, a company can ensure that its customers are always satisfied with their experience. This is a key factor in the success of any business.



Peter Deriabin, in sworn testimony before the House Committee on Un-American Activities, released to the public, March 17, 1959 by Congressman Francis E. Walter, chairman of the Committee, declared, "When the Soviet delegation is going abroad, it always includes some intelligence or counterintelligence officers."

As an example of this, Deriabin referred to the Soviet religious delegation that came to the United States in 1956, the chief of which was Metropolitan Nicolai. Nicolai, he said, "is an agent of KGB since World War II, who gives information to KGB. KGB is asking him and he is giving information. He is actually an agent."

Giving the Communists What They Want

From various sections of the United States and Canada, Lutherans have been mailing to Dr. Carl McIntire, director of the 20th Century Reformation Hour broadcast, copies of the 1961 calendar of The Lutheran Hour. We have photographically reproduced part of a page of this calendar. A most striking and attractive picture is presented with Dr. Oswald Hoffmann, preacher on the Lutheran Hour, presenting a Russian Bible printed in the U.S.A. "to Dr. Jakov Zhidkov, 80-year-old pastor of the Protestant church in Moscow." A gracious, brotherly relationship is represented and the noted American radio preacher is expressing his regard for this elderly pastor of the Protestant church in Moscow.

There is not the slightest intimation or suggestion that this 80-year-old pastor is one of the leading Communist propagandists in the field of religion and year after year has been preaching the Communist line, promoting Stalin and now Khrushchev.

For these Russian agents to be recognized by Western church leaders and have their pictures presented on calendars to be hung in the homes of faithful Christians in the United States is a great triumph for the cause of Communism.

This is exactly what the Communists want the ministers in the Western world to accord their church spokesmen from Moscow.

Earlier, the *Christian Beacon* of September 15, 1960 reproduced the fall issue of *The Lutheran Hour News* where another picture of Dr. Hoffmann and Zhidkov was contained on the front page. In this issue we read, "Our cover shows Lutheran Hour speaker Dr. Oswald Hoffmann presenting a Russian Bible to the minister of Moscow's lone evangelical church, Dr. Jakov Zhidkov." One gets the impression that this lone evangelical church is being encouraged and comforted by the leader of the Lutheran Hour.

The Christmas, 1960, *News* of the Lutheran Hour takes note of the objection which has been raised concerning Zhidkov.

It reports: "A few persons apparently have misunderstood the cover photo on the previous issue of the *NEWS* which showed the Bible presentation to the Rev. Jakov Zhidkov, the 80-year-old co-pastor of this Moscow church. Several were concerned that The Lutheran Hour now had 'joined the forces of evil' and would 'follow the Communist line.'"

What is wrong with this, of course, is that this rejoinder does not meet the issue. No one has accused Dr. Hoffmann of "following the Communist line" or "joining the forces of evil." All that has been alleged is that he is giving respect and honor and recognition and, in a very real sense, a cover to an experienced Communist propagandist and agent for the Kremlin. Let him deny this! These church leaders are under strict Communist discipline and they have been the Kremlin's great "angels of peace."

But the further explanation of The Lutheran Hour *NEWS* gives a turn which is surely a designed one. We read: "The photo is a reminder that the cure of the world's ills is found in the Bible. With confidence in the power of the Holy Spirit, Christians should be happy to distribute Bibles behind the Iron Curtain to anyone who will use them—even to Khrushchev himself."

Is Jakov Zhidkov therefore in the class with Khrushchev himself? Khrushchev, however, is known throughout the world for what he is. Jakov Zhidkov is being reported throughout the world to be "the 80-year-old pastor of the Protestant church in Moscow" and not an agent of the Kremlin.

The Lutheran Hour calendar that will hang in homes across the land gives to Jakov Zhidkov a recognition and a sympathetic commendation which plays directly into the hands of the Communists and helps their program of using the church. Three-fourths of the 1961 calendar is actually dedicated to the Iron Curtain lands. For May and June the picture is from Poland. Its caption reads, "Your Christian broadcasts help us, says Polish Lutheran Bishop Andrzej Wantula in Warsaw. In background are domed Trinity Church and communist House of Culture," as though the church were standing against the House of Culture. Indeed, Bishop Wantula is an appointee of the Communists, and the House of Culture has the church in its complete control. Nothing of this kind is suggested. Bishop Wantula has effectively served the whole Communist cause in the Lutheran world. He came to Minneapolis to the Lutheran World Federation. The Communists want these religious leaders to be accepted as fine Christian leaders so that they can represent the cause of "peaceful coexistence" and the Communist peace line throughout the churches of the world.

It is just here that Christian people must see so clearly the line and propaganda of the Communists themselves. Under no circumstances should the churches or religious leaders of the West give them respectability or a cover of any kind. Religious activities, such as are represented in the Lutheran Hour, are exactly what the Communists would like to use. Wittingly or unwittingly, for the next twelve months, the Lutheran Hour calendar will give to Jakov Zhidkov a recommendation which he does not merit or deserve, and which will aid the diabolical peace program of the Reds.

Thirty-Sixth Convention

OF THE

ATLANTIC DISTRICT

S.F. Resolution on Brief Statement

whom Resolution 9 requires "that Synod's pastors, teachers and professors are held to teach and act in harmony with such statements.")

Therefore Be It Resolved:

That in faithful recognition of this basic principle, we are compelled by our consciences to declare it impossible for us to be bound by Resolution 9.

II. CONSTITUTIONAL

Whereas (1) Resolution 9 requires not only fundamental changes of unalterable articles in the Constitution of Synod, but also corresponding changes in the unalterable confessional articles of the Constitution of each congregation holding membership in Synod, because the Constitution of Synod limits confessional subscription to the Three General Confessions and Six Particular Symbols (Handbook, Articles of Incorporation 11a and Constitution Art. II) and

Whereas (2) Resolution 9 extends the interpretation of the phrase "to exercise supervision over such pastors and teachers as to doctrine, practice, and performance of their official duties" (Art. 11-c, Articles of Incorporation, Handbook, '56) in the coercive sense to synodical resolution passed regarding state-Synod's pastors, teachers, and professors are held to teach and act in harmony with such statements;" and

Whereas (3) Resolution 9 by implication requires a new ordination and installation vow by each pastor, teacher and professor in Synod, beyond subscription to the Three General Confessions and Six Particular Symbols;

Therefore Be It Resolved:

A. That the coercive implication of Resolution 9, with the possibility of oppressive action, be recognized as unbiblical and unchristian;

B. That Resolution 9 be clearly recognized among us as a violation of the synodical constitution.

III. PRACTICAL

Whereas (1) Resolution 9 errs in assigning to "every doctrinal statement of a confessional nature adopted by Synod as a true exposition of the Holy Scripture (which) is to be regarded as public doctrine (publica doctrina) in Synod", as though public doctrine did not include all that was being taught, preached, and written in Synod (L. & Z. vol. 1, p. 261; Doctrinal Declarations, p. 51, par. 240; Pieper, Christian Dogmatics 1, 164 f.); and

Whereas (2) the nurture of the correct publica doctrina is a continuing responsibility of our Church; and

Whereas (3) this responsibility demands constant study and discussion of the inspired text of Scripture under the guidance of the Holy Spirit, and by means of the best aids available;

Therefore Be It Resolved:

A. That the Atlantic District be memorialized to encourage the development of suitable theological institutes in which our pastors, teachers, and laymen can maintain and develop their theological understanding;

B. That the Atlantic District be memorialized to encourage its congregations to make suitable provisions for the continuous theological development of our pastors and teachers, particularly by means of the Graduate and Correspondence Schools at Concordia Seminary, St. Louis, and Concordia Teachers College, River Forest, Ill., and to authorize its Board of Directors to send its missionaries to these institutions for the development of their theological competence;

C. That more current and relevant literature be prepared by competent writers within Synod, both for internal use and to aid the external use and to aid the external dialogue which men of our Synod must of necessity carry on;

D. That our Conference respectfully request the Atlantic District to ask the Faculty of Concordia Seminary, St. Louis, to provide an "Open Forum" Section in each issue of the Concordia Theological Monthly in which current theological problems can be freely presented;

E. That we request the Praesidium of Synod to appoint a sufficiently representative Commission of pastors, professors, and teachers to study all pertinent issues regarding the evangelical maintenance of doctrinal discipline, to publish its findings and recommendations, and to offer such findings and proposals for the consideration of the next convention of Synod.

These resolutions were passed at the New York Pastoral Conference meeting in Schenectady, New York, April 25, to 27.

Pastor Arlin Maas, Chairman

Pastor Albert P. Abel, Sec'y Pro Tem,

Scharlemann Defenders

MEMORIAL #12

To the Atlantic District of the Luthern Church — Missouri Synod in convention assembled at Concordia Collegiate Institute, Bronxville, N.Y., June 27-July 1, 1960:

Whereas all pastors, professors, and teachers in Synod vow at their induction into their respective offices to conform their preaching and teaching to the Lutheran Confessions as required by the Constitution and By-Laws of Synod; and

Whereas the intention and motivation of our pastors, professors, and teachers in the performance of their function as public teachers of the Word ought to be honored with understanding and respected with patience, according to the command of Christ that we love one another;

Therefore Be It Resolved: (1) That we deplore and object to every violation of the Christian and constitutional rights of our pastors, professors, and teachers by those who attack the sincerity or good faith of their brethren without cause;

(2) That we deplore and object specifically to the many and irresponsible accusations and misrepresentations raised by individuals and groups within Synod against members of our seminary faculty at St. Louis;

(3) That we urge the Praesidium of Synod, and those who share this responsibility with them, to deal vigorously and conclusively with those who slander and falsely accuse our brethren, specifically members of the faculty of Concordia Seminary, St. Louis;

(4) That we express undiminished confidence in the good faith, doctrinal teaching, and Christian character of the members of the faculty of Concordia Seminary, St. Louis;

(5) That the Secretary of the Atlantic District send a copy of this resolution to:

- a) The Praesidium of Synod
- b) The District Presidents of Synod
- c) The Board of Directors of Synod
- d) The Board of Control and Faculty of Concordia Seminary, St. Louis.

(Signed) Adolph F. Meyer

Richard E. Koening

Arlin A. Maas

Richard Klamm

John C. Hinsch

Robert H. Smith

Edward G. Fisher

Robert J. Riedel

Victor G. Albers

Rudolph P. T. Ressmeyer

Erwin Prange

Robert F. Lindemann

Robert C. Haupt

THE LUTHERAN LAYMAN July 7, 1960

ED Brands Brief Statement Action Unconstitutional

The English District of The Lutheran Church-Missouri Synod at its convention in Milwaukee last month, branded as unconstitutional the action which the Synod took in San Francisco in 1959 when it gave confessional status to the Brief Statement. Original requests for the action came from individual pastoral conferences and the delegates approved the action by a 2-1 margin.

The memorial which is being sent to the Synod asks that the Synod "declare unconstitutional" at its 1962 convention Resolution 9, Committee 3, adopted at the San Francisco Convention in 1959. The resolution says that the Synod's action "in effect gave confessional status" to the Brief Statement by demanding that its pastors, teachers and professors be bound by it.

Proponents of the measure argued that a minority of the Synod's membership has by its vote actually set up a confessional standard for the entire Synod. Another resolution stipulated that the unconstitutionality of the act be brought to the attention of the Synod's Committee on Constitutional Matters.

A total of 200 congregations in 15 states and two Canadian provinces are affiliated with the English District. There are 89,749 communicant and 146,207 baptized members.

The district maintains headquarters in Detroit where it has an administrative staff of ten persons.

LHRI Sets VU Meeting For July 29-31

Jewish-Christian relations will be the principal concern of the annual Lutheran Human Relations Institute meeting, July 31, at Valparaiso University.

Headline speaker will be Alfred Zadig, an Episcopal priest on the New York University faculty.

Dr. Lester B. Granger, National Urban League executive secretary, New York City, will discuss civil rights; concentrating on housing problems; Dr. Otto A. Geisemann, pastor of Grace Lutheran Church, River Forest, Ill., will be banquet speaker.

As Institute speaker, Dr. Albert R. Kreitzmann, pastor of St. Luke Lutheran Church, Chicago, will speak at Sunday services in Immanuel Lutheran church, Valparaiso, and in University Memorial chapel.

The Badger Lutheran
June 23, 1960

'Ghetto' Fights for Rights of Districts

By Lorraine M. Radtke

MILWAUKEE — In keeping with its historical pattern, the English district at its convention here last week, took a stand "unique unto itself."

It has been said in some quarters that the English district has "developed nationality characteristics similar to the Jewish people."

If one accepts that viewpoint then the action of the convention last week in regard to the Missouri Synod's convention last year perhaps might be interpreted as "the ghetto revolts."

On the other hand, the English district delegates would much prefer to give their action on the "Brief Statement" the interpretation of State's rights. While some admit that perhaps the action was somewhat extreme, it was obvious by the vote of 130 to 75 that the delegates felt that "district rights" had been infringed upon by the action of last year's Missouri Synod's convention at San Francisco.

(The resolution, which was passed at the Synod's San Francisco convention last year, is entitled "Subscribing to the 'Brief Statement,' the General Confessions, and particular symbols of the Lutheran church; teaching the doctrine of inspiration at our colleges and seminaries; using Scripture as the Word of God.")

It was argued on the floor of the English district convention, that if the Missouri Synod can constantly "add documents equally binding" there is a danger that other documents may be "imposed" in the future. The discussion on the floor indicated that the delegates felt there is a danger of arbitrary action in the Synod.

It is to be noted that none of the arguments given were against the principles of the "Brief Statement" but were based on the fundamentals of Lutheran doctrine—that it is a confessional church in which the individual's conscience is bound in relation to God, not to the Synod.

Dr. Roland Wiederaenders, 2nd vice-president of the Missouri synod of Corpus Christi, Tex., who headed the committee at the last year's convention which worded Resolution No. 9, told the English district delegates that the Resolution adopted at the San Francisco convention last year "does not elevate the 'Brief Statement' to the level of the historical Lutheran Confessions" and that it does not "policy, principle

the Resolution spells out the purposes and objectives of the Synod as outlined in its Articles of Incorporation, By-Laws and Constitution.

Rev. Luther Schuessler of Our Redeemer church, Chicago, also argued that these days, "it is necessary to declare ourselves as to our church's doctrine."

Pastor Schuessler further noted that Synodical teachers find it very frustrating because "we have too much freedom." He pointed that young men have to have a need for "doctrinal unity" leadership, and that there is too much freedom to divert beliefs. He said "We are fighting neutralism."

Rev. R. L. Frey, pastor of Messiah church, Fairview Park, Ohio, and chairman of the district's petitions and resolutions committee said that if doctrine was being mis-taught "then the Missouri synod is lax in its discipline," but that he did not believe that. He said that the Missouri synod should discuss these matters "in advance" with the districts and give them an opportunity to consider them before Synodical action.

The resolution which was passed by the English district delegates notes that Article II of the Missouri Synod's constitution "sets forth the Confessional Standard," and that the resolution passed at the San Francisco convention "would in effect give confessional status to articles never accorded such confessional weight in Synod's Constitution." It also notes that the By-Laws of the Synod's Constitution state that "all overtures for Synod asking for changes of or amendments to the Constitution of Synod or which in any manner affect the Constitution or By-Laws shall be submitted to the Committee on Constitutional matters in order that they may examine their contents and languages as to their agreement with the Constitution and By-Laws of Synod."

Based on the various arguments given at an open hearing and on the floor of the convention, the delegates, by a 130 to 75 vote, decided that "the English District memorialize the 1962 convention of Synod to declare Resolution 9, Committee 3, of the 1959 Convention unconstitutional."

November 21, 1960

A Letter to Missouri

CHRISTIANITY TODAY publishes this assessment from a second-generation Lutheran minister in good standing in his community, because of its spirited call for rededication to the great priorities.—ED.

Dear Brethren of the Missouri Synod:

Thirty-four years have passed since I last wrote to you. That was in July, 1926, when *The American Mercury* published my highly seasoned article, "The Lutherans," which made some of you feel very badly, I fear. You have long ago forgiven me, I am sure, or will do so when I tell you that I now think quite differently than I did at 21, and that today I want to touch a sympathetic chord.

In 1926 I did not accuse you of false doctrine, though in my youthful innocence I made the sad mistake—which only one who is not Lutheran is entitled to make—of ascribing to you the doctrine of consubstantiation. On the other hand I doled out grudging praise because of your firm conservative position and your separated stand.

Now, a generation later, I wonder whether I can still laud you for those things. Some of your prominent professors are being accused of heresy: denial of the inerrancy of Scripture, negation of the immortality of the soul and of the resurrection of the body, belief in the annihilation of the wicked; and on the other hand, defense of the "immaculate conception" and the "assumption of Mary" as permissible opinions. Many of your clergy appear confused or indifferent in doctrinal matters. One of your pastors is currently professing the ancient error of modal monarchism. Others clamor for church union with those who do not hold our historic confessional position. My files bulge with reports that all is not well. Pastors are concerned and indignant. Laymen are grieved and disturbed. Low rumblings of discontent are heard at home and abroad.

Not yet blind, albeit in dire need of spectacles, Missouri is, in spite of all, as she has been ever of old, a lusty unshorn Samson in the Dan and Judah of American Lutheranism, harassed and oft invaded by the Philistines of modern misbelief. For generations now she has been a judge in the American Israel. A Nazarite from birth, she has gone from strength to strength.

THE CAUSES OF DECLINE

In our histories we have seen the Lutheran Church on this side of the water threatened by two particular dangers that once nearly erased all but its memory. Those perils were doctrinal indifferentism and rationalism. Some of us who have studied the causes of the decline know that the situation was so bad that in 1792 the confession of the Lutheran symbols was omitted from the new Constitution of the Penn-

LETTERS FROM MISSOURI

"A Letter to Missouri" (Nov. 21 issue) does not appear to most of us loyal Missourians to merit the space you gave it.

Actually, "A Letter to Missouri" is what it almost purports to be, a rehash of views recently circulated to the clergy of The Lutheran Church-Missouri Synod by William M. Oesch, dozent of the theological school of Lutheran Free Churches at Oberursel, Germany. Dr. Oesch's observations are more penetrating than those of your correspondent, frankly representing, as they do, the traditional views of a hitherto extremely static church, which itself is beginning to wonder whether it has not almost totally neglected its mission to the indifferent and unbelieving. This misgiving came to the Missouri Synod three or four decades ago and resulted in a mission outreach for Christ which is somewhat perplexing and puzzling to our orthodox Lutheran brethren across the seas.

Has your correspondent considered the fact that he may have completely misunderstood the theological professors he castigates? I know for a fact that no theological professor of our church has ever denied the resurrection of the body, but one did point out that Platonic ideas regarding immortality of the soul detract from the glory of this New Testament doctrine. I have no knowledge of one of our five thousand pastors who supposedly advocated "modal monarchism" (usually called "modalistic monarchianism" in our histories of dogma). Could he have been misunderstood, too?

The theory, termed smartly in this imposing "letter" the *Lex Missouriensis*, that numbers are our prime interest or objective, has practically no currency in the Missouri Synod. We publish statistics, of course, and try to keep them as accurately as we can. But we do not put much stock in numbers, and are somewhat embarrassed by the fact that for each of the last fifteen years the Missouri Synod has contributed the largest number of new members to the Lutheran total in America. We still continue to instruct our new members in the Christian faith as we understand it before admitting them to the privilege of membership, and to educate our children in the verities of the Scriptures with a system of Lutheran elementary schools which, I am not ashamed to say, is constantly growing in size and effectiveness.

We are aware of the fact that "error is not static." We are also aware of the fact that truth is not static when it is God's truth as revealed in the Scriptures.

The Holy Spirit of God does His work when the Word of God is laid on the hearts of hearers, whether in our congre-

sylvania Ministerium and from that of the New York Ministerium likewise, and that, in both, indiscriminate church fellowship was the order of the day. We know that from 1807 to 1825 the New York Ministerium had for its president the confused but crafty rationalist Fred H. Quitman (D.D., Harvard). Nicum, an historian of the Ministerium, described him in quotations from two other Lutheran church historians as "a Socinian, a Unitarian," and as "positively and pronouncedly a rationalist." Under an apparently official imprimatur never repudiated by the Ministerium, he issued in 1814 a catechism in which, as its own historians have been at pains to demonstrate in detail, Lutheran doctrine was shaded, perverted, and thoroughly compromised. By order of the same Ministerium, two years later a hymnal was published which incorporated an agenda containing rationalistic forms. Pastors preached what they pleased, for inadequate doctrinal standards precluded effective prosecution.

Careless convivial draughts of mixed theological brew lulled the Ministeria of New York and Pennsylvania into a Rip-van-Winkle nap that lasted a good half century. The clergy behaved as if mesmerized; they had either forgotten what Lutheranism is or they no longer cared. For years, in this area, the term "Lutheran" was only a convenient label designating a theologically amorphous group of Pennsylvania Dutchmen and their confreres in New York. Theological bonhomie was the very air they breathed and were to continue to inhale for many years after the organization of the extremely tolerant General Synod, whose constitution did not even deign to mention the Lutheran Confessions.

A SOURCE OF STRENGTH

Today we have a very different kind of Lutheranism in America. Why? Under the merciful guidance of God the answer is *an intelligent use of printer's ink*. In 1844, Dr. C. F. W. Walther, later to become president of the Missouri Synod, published the initial issue of *Der Lutheraner*, which became one of the greatest instruments of Christian propaganda ever to appear in America. Walther dreamed of one united Evangelical Lutheran Church in North America, but, unlike most of the ecumenical enthusiasts of today, he envisioned this not as an agglomeration of doctrinally heterogeneous elements but as a truly Lutheran body, based firmly upon the historic *Book of Concord* as a true exposition of Scripture doctrine. His first task was to demonstrate through the pages of *Der Lutheraner* what true Lutheranism is. When Lutherans in name became Lutheran in fact, then it would be time enough to unite with them or to receive them into fellowship.

Walther's method got results. Though his dream of a united Lutheran church was never realized, yet pastor after pastor and congregation after congregation left the General Synod and came over to Missouri. Others, in 1867, organized the conservative General Council, and, in 1913, the General Synod itself officially adopted the Lutheran symbols.

Describing the Missouri Synod as "the greatest and most important of the Lutheran synods of our country," a General Council writer in the 1880s paid us this heartwarming compliment: "I see before me no more striking instance of the blessing which God bestows on men's faithfulness than this very Missouri Synod. If it had not with such iron tenacity held to its confession of the pure doctrine; if it had not offered such trenchant testimony and had not opposed each and every deviation from the path it had recognized as the only true way; if it had shown itself more pliant in its practice than in its teaching; if it had adapted itself in ever-

so-small a measure to the views of our rather impressionable age—it would not have achieved the results which it may now claim. . . . If the Lord God had not taken pity on the Lutheran Church in America by placing the Missouri Synod in its midst, we would today be an insignificant band, perhaps still bearing the name 'Lutheran,' but for the rest offering ourselves as an open pasture for foxes and other game."

This is our glorious past.

WHAT OF THE FUTURE?

Now what of the future? Are we forfeiting the Spirit of God by mesalliance with the Timnath of syncretistic, theological latitudinarianism? Are we being shorn of our strength by an encounter with the blandishments of the neo-orthodox Delilah? How shall we avoid destruction in the house of Dagon?

Doctrinally, we must stand as alone as Luther at Worms, for we may clearly perceive the peril of standing otherwise. In terms of people, union is addition, but for the sounder church it is doctrinal subtraction. Assuming that the memberships of both are equal, let 100 per cent represent the doctrine of the one church and 80 per cent the doctrine of the other. Add the totals, and you get 180 per cent. But now you must divide by two, and the result is only 90 per cent. You now have twice as many members, and isn't that fine? But you have 10 per cent less truth than you started with.

I have stated what may be called the Law of Union or the First Law of Ecumenicity. Or shall we call it the *Lex Missouriensis*? Whatever you may wish to call it, I am sure that it has various applications, some of which may readily occur to you. For example, you may derive from it the Second Law: "Those who want union are those who have nothing to lose by it."

Yet in such matters arithmetic is far from adequate; we need a higher form of mathematics. Error is not static. Dr. W. M. Oesch of the Lutheran Seminary at Oberursel, Germany, has recently and well said, "The sinister syncretistic malady means—first in principle, then in practice—that not only one but many and ultimately all heresies are to be tolerated." And unless the Lord intervenes, toleration is only the beginning. As the late Dr. John H. C. Fritz used to tell us in his seminary classes, error demands first toleration, then equal rights, and finally supremacy. Thus a little leaven, allowed to work unchecked, will at last turn the whole lump into a corrupt clamjamfry.

In spite of the tremendous new translation into English, we are leaving Luther behind. Would that we read him as the fathers did, for he has many things to say to us—some incisive things, too, on the matter of doctrinal loyalty versus the syncretistic spirit. For instance: "They say that one might well yield and surrender a little and keep up fraternal and Christian relations and fellowship with those who err in an unimportant point, so long as one agrees with them otherwise. No, my good man, for me none of that peace and unity that one gains by the loss of God's Word."

We must be on our guard, too, against the pride and pleasure of acquaintanceship. In Germany, our fathers' principles kept them aloof from errorists, and by their persecutions the false teachers, in their turn, kept our fathers humble. Later in America language isolated them, and their foreign ways caused them some embarrassment. True, they were for the most part scholars and gentlemen of culture. Many of them read their Hebrew and Greek Testaments daily, and some could even converse in Latin. When they essayed to

speaking English, however, they could never be sure that people were not inwardly smiling at them for turning Poughkeepsie into "Bogibsi" or announcing to the congregation that they were going to "make a preachment."

TO BE ONE OF THE CROWD

Such factors of safety no longer exist. We are now in the main stream of American life. In our desire to be good fellows we may play a round of golf with the priest or have lunch with the rabbi. There is no harm in it, perhaps, and we may even accomplish a great deal of good, but, aside from missionary implications, should we get chummy with a Presbyterian cleric across the street who does not believe in the Virgin Birth or hobnob with a Methodist dominie who has discarded the deity of Christ? Our contacts with specious theological scholarship have multiplied, and there is danger that we shall identify ourselves with it, at least in its subtler, neo-orthodox forms.

Let us beware, too, of the insinuating estrangements from the desk and the study that are so difficult to avoid in a wealthy, hedonistic, and materialistic environment such as ours. Prosperity can be a drug to conscience. The amoral influences of a decadent society daily impinge upon our souls and infiltrate our characters in a thousand insidious ways. We tend to adopt the mores of the crowd and to sin the popular and socially accepted sins, at least by association and silent consent. Disinterest in the cultivation of the theological *habitus* follows from such things as night follows day. A session with a popular magazine may distract us from the Greek Testament. Television may beguile us from Pieper's *Dogmatics*. The concept of the Church as big business and of pastors as branch office managers invades our thinking and determines our conduct, leaving us no time to sit down and review the *Book of Concord*, whether in Latin, German, or English.

Scholarship? Who wants it more ardently than we? But let it not be a welter of mere dialectics, and, above all, not

at the expense of divine truth. "Taking all in all," says Dr. Oesch, "let American Gnesio-Lutheranism [genuine Lutheranism] not throw away that which God has given—a very great legacy indeed, which charges the churches thus blessed to keep what was bestowed and at the same time reach out for what must be complementary to the past. May God grant genuine progress on the unshakable foundation, adhered to loyally along paths of sound historical continuity. But this requires suppressing treason. It solicits prayer for a very great miracle, for one of those rare, full victories of truth after some serious falling away, which God was importuned to grant now and then."

LETTERS TO THE CHURCHES

The letters of John to the Seven Churches are as apposite today as they ever were. Some of them apply also to us of Missouri. All of them should be required reading in this, our season of trouble. We dare not add to the words of the Book, but "he that hath an ear, let him hear what the Spirit saith unto the churches." What if a thorough housecleaning is clearly in order?

"As many as I love, I rebuke and chasten. Be zealous, therefore, and repent." Thus saith the Lord, and he is speaking not only to Laodicea but also to us.

In 1880, Rudolph Hoffmann wrote: "The simple Christian wants no uncertain, wavering stand in matters of faith: he wants to have a firm foundation. . . . The Missourians are Lutherans in the full sense of the word. They resist all unionism, and well they may, for this constitutes the strength of this Synod."

Hoffmann was no friend of ours, but in this instance he was right. In our precious heritage of separated confessional loyalty to Holy Scripture lies the secret of our influence. May it never wane.

Your affectionate brother in Christ,
The Lutheran Church of Our Redeemer E. P. SCHULZE
Peekskill, N. Y.

gations or in the listenerships of our extensive radio and television programs. We do not believe that reading a "popular magazine" will necessarily "distract us from the Greek New Testament" or that television will necessarily "beguile us from Pieper's *Dogmatics*." We do believe in bringing the Word of God, as we find it in the Greek New Testament and as it is formulated in Pieper's *Dogmatics*, to bear upon the fermenting secularism and frequently fluid Christendom of this age.

We preach Christ, the Savior atoning for sin, the Righteousness of God for a world lost in its own unrighteousness and work-righteousness—Christ the Power of God and the Wisdom of God. We find Christ only in the authoritative Word of God, the Holy Scriptures, which we accept from cover to cover as verbally inspired. If there are serious discussions within our church body regarding the nature of the Word of God, they are a sign that the Word is taken seriously among us rather than indifferently, with

the purpose not of discarding it or rendering it ineffective, but of keeping it as the two-edged sword of the Spirit it really is.

Your correspondent drops deep dark hints about "unionism" and "clamor for church union with those who do not hold our historic confessional position." What is he referring to? He talks now going on between leaders of the Missouri Synod and the National Lutheran Council regarding the theological basis for limited cooperation (without altar and pulpit fellowship) or for refusal of such cooperation? If there is any "clamor" in the Missouri Synod for "church union," it is muffled to the point where it is inaudible. "Church union," pray, with whom? As far as I know, no doctrinal talks to that end are going on with anybody. For a Missourian, no matter how "liberal" he can be made out to be, doctrinal agreement is an indispensable *sine qua non* to "church union."

Serious discussions are going on regarding the nature and extent of "doc-

trinal agreement" required for Lutheran cooperation and Lutheran union. Is this bad? Or is it the mark of a church that must continually ask itself, "What does God's Word have to say to us?"

OSWALD C. J. HOFFMAN
Dept. of Public Relations Director
The Lutheran Church-Missouri Synod
New York, N. Y.

I would think others, as for instance, J. Pelikan or M. Marty, could speak if not "for" Missouri at least "as" Missourians in good standing! J. T. KECKLEY
St. Timothy Lutheran Church
Hyde Park, N. Y.

It is my observation that the leaders of our church are fully aware of these developments and are doing something about them. H. F. SCHWEIGERT
St. Peter's Lutheran Church and School
Minneapolis, Minn.

varied services of the church come in contact, those who hear about us, and those whose actions in any way affect us.

For example, those persons who pass our church but seldom enter are a part of our public. "Some have promised themselves someday to attend our services," but something has always held them back. Those who read our church announcements form a segment of our public. Has a group of boys from the community attended Boy Scout activities in the basement of our church? Or perhaps many businessmen saw the pastor take part in a recent civic event. Or there were the score of pastors officiating at funerals and we and many more compose our public. In what densely populated District, our knowledge and view of all, no matter how small, is not established. Wherever we are, public opinion as our partner.

Our Public Relations Task

Our progress, our effectiveness, and our degree of persuasion in a large measure will be subject to people's opinion. . . . In order to impress most effectively the people and community in which a congregation is located, the church must win and hold public approval. Let all of us in the Western District earnestly concern ourselves as to what our "neighbors," the people about us, think of us. That is what Jesus did. Long before Gallup polls and other techniques existed for measuring public attitudes, Jesus asked His disciples: "Whom do men say that I the Son of Man, am?" (Matt. 16:13). "Selling the church" to the community or city in which we live is the task imposed upon us. It is not enough to hope that "John Q. Public" someday will understand religion and our church program; we must see to it that the public has a good understanding of it.

We believe that the best way to present the teachings of Jesus, or the best safeguard against public misrepresentations of our beloved Lutheran Church, is to make the Lutheran Church so well known publicly that misrepresenting us is well-nigh impossible. Your Public Relations Committee, therefore, is striving to have people know the full truth about us, our problems and our objectives, our services and our organizations, without repeating to our public friends again and again: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

Clarification

Public Relations thus is essentially and primarily a matter of interpretation. It has to do with planning, shaping, and carrying out policies and procedures which will eventually be reflected in good will. Public Relations is by no means restricted to "publicity." (Publicity is merely the technique of making the public acquainted with our policies, doctrines, aims, and results.) Public Relations is a recognition of the necessity of making the acts and teachings of one group of the public (i.e., the church) understandable to other parts of the public.

Activities

Your committee conferred with President impression that we are still united in our occasions; carried on extensive correspondence; maintained close contact with Synod's Director of Public Relations, Dr. Oswald C. J. Hoffmann, whose offices are at 2112 Broadway, New York, N. Y.; endeavored to discourage some sources from using the United States mails to circulate unwarranted, ambiguous charges (especially on open-faced postal cards); maintained close associations with the Council of Lutheran Churches of Greater St. Louis; made

The Lutheran Witness— September 9, 1958

"What's New in Synod?"

By
John W. Belnken

1960

DOCTRINAL PAPERS

Western District

One feature of our convention which we should appreciate more than we do is the report which the above-named examination committee brings as a result of their study of doctrinal papers delivered at our pastors' and teachers' conferences. All these papers delivered since the 1958 convention were found to be doctrinally in order. Reports such as these emphasize, not only the fact that our church body has doctrinal discipline but also that the doctrinal unity which is so important is being maintained among us.

show toward doctrine. It is apparent that God graciously continues to bless our Synod with doctrinal unity. The fact that Districts devote at least an hour each day to a doctrinal essay — this was introduced by our founding fathers — has done much toward keeping us united in doctrine. At conventions which I attended I was very favorably impressed by the fact that an increasing number of laymen are taking part in doctrinal discussions.

A. J. Becker
Carl Roschke

Respectful Observations by the Committee

The Lutheran Church — Missouri Synod by general consensus has done well in keeping pure the Bible doctrines in its teaching and preaching. With the present group of Synod's and the Western District's officials, and the Western District clergy, the best-indoctrinated of all churches in the world, there is no particular need for worry in this regard. However, let us earnestly ponder upon the question:

HOW CAN WE BETTER OUR PUBLIC RELATIONS?

For this self-analysis much helpful information can be received if we all take as our key question: "How can the church have more popular appeal?" Then let us have interviews with such persons in our community as laymen, housewives, professors, city editors, religious editors, secretaries of labor unions, feature story writers, traveling men, radio speakers, TV program managers, civic organization officials, and others. While speaking to such interested persons, let us be attentive for any comments on this question: "What do our community neighbors think of us?" And while we are

February 1, 1961

The Lutheran Layman

Dr. Behnken Tells Gophers Synod is Doctrinally 'Solid'

MINNEAPOLIS, (RNS)—Dr. John W. Behnken of St. Louis, president of The Lutheran Church-Missouri Synod, assured Minnesota leaders of the 2,442,933-member denomination that, while some critics have charged the synod with leaving its conservative moorings, it still stands on "solid" doctrinal foundations.

He told some 175 circuit leaders of the Church's Minnesota District last month that in any large body there always may be some who do not remain faithful to its principles.

The Missouri Synod, largest member of the Lutheran Synodical Conference of North America, has been accused by two of its other constituents of practicing "unionism" defined by Lutherans as worship and fellowship with other groups not in doctrinal agreement.

These charges were made by the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod. The fourth member of the synodical conference is the Synod of Evangelical Lutheran Churches.

Cites Dangers

Dr. Behnken cautioned the leaders against dangers which, he said, confront the Synod.

He warned against "modern style preaching." A pastor, he said, should not offer some intellectual, philosophical oration,

but should present "the Law and the Gospel, sin and grace."

"We must always point out the way of eternal life to people," he advised.

He also spoke against an over-emphasis on liturgy.

"We do not want to do without liturgy, but we want to remember that liturgy must be based on sound Scriptural doctrine," he declared.

Ecumenicity Comment

Dr. Behnken also commented against "the drive for ecumenicity" which, he said, he observed in American church life.

Referring to a proposal made in December in San Francisco for merger of four Protestant denominations, he said:

"In all that I read about it, the main emphasis was on getting together for financial and other practical reasons. There was not a hint of solid Scriptural and doctrinal foundation."

Dr. Behnken disclosed that the Synod, in company with many other denominations, probably will fall short in raising its 1960 budget. The Synod's goal for the year ending Jan. 31 was \$19,700,000.

On Second Thought

BY ROBERT J. HOYER

THE THEOLOGICAL AIR is filled with the problem of inspiration. How can this which lies before me be God's Word yet demonstrably human? How could God give these words to men and not violate their freedom? How can I say in faith that this is inerrant and not make my faith a magical faith?

The problem remains, and it will remain until the final vision of God-as-He-is clarifies the dilemma of us-as-we-are. But it seems to me that with the one clear problem-filled way of stating the problem, a dissident voice must say it the other way. Somewhere in the midst of a conflict the brow-beaten truth lies hidden.

These are not God's word because God gives them to men. They are God's words because men give them to God, and He says: "These are mine. I have accepted them, I am responsible for them, legally and morally

they are mine. They were spoken by My children in whom My Spirit lives, and they are mine."

God's men are filled with the Spirit, and in the Spirit they write. With human frailty, and the words are God's. Word by word, and just as they stand, the words are God's because He has called them so. Here is the scandal of the cross — God's Word in dying man — extended back through time and forward into the church, wherever the Word of God has come.

Let no man say to this, "This must be true," for God is not bound to any formulation of man. Nor shall we say: "This cannot be true, they would not then be truly God's words." For we are truly His children, because He has named us so. Nor may we say: "God would not write this way." This is precisely what God, who gave His Son, would do.

February, 1961

Rev. William T. Eggers

To Tell the Truth

June 21, 1960

MISSOURI, A COMMUNICATION BREAKDOWN

Events of recent weeks have made it amply clear that communication between Missouri's St. Louis headquarters and the field has broken down.

The debate in the correspondence column of the LUTHERAN WITNESS, in which a local pastor ably stated the case, in itself would indicate that something has gone awry and someone is poorly expressing himself on an issue that was settled more than a century ago, when Missouri wrote her constitution.

Your congregation and mine are not the arms and hands of Missouri synod, directed and controlled by a central head in St. Louis. Our congregations are independent and self-governing, and have entered into a federation with other to reach certain significant goals.

Let it be repeated as often as necessary; it is our congregations that determine policy in the church; it is not 210 N. Broadway in St. Louis which decides it.

The congregation, if we may use this language, is the servant of God; Synod is a mere human arrangement, which can be changed any time it seems wise to do so, and even the President of Missouri, in the same way, is no more than a servant of the servants of God!

It is not that our congregations are hands serving an official hierarchy, their thinking head, but that headquarters at 210 is the hand of the churches. 210 did not bring our congregations into existence; they created 210.

Perhaps unfortunate ideas about this matter is one reason why communication has broken down between our "field office" and the field. Perhaps headquarters has a growing suspicion it does all the decisive thinking for our churches and need not bother to communicate some of the results of that thinking to them.

Perhaps, too, Missouri has expanded so rapidly that headquarters has not felt able to string enough communication lines to the field and has simply given up the job.

At any rate, what ought to be a fruitful two-way communication between 210 and our congregations has been reduced on some issues to a trickle of rumor, and counter-rumor and uncertain information.

It came as a shock to many Missourians to read in a metropolitan paper about a week ago that relations with Wisconsin may again have reached some kind of a crisis.

One person wondered out loud why a news blackout on this matter took place in Missouri. In fact, the "field" is completely ignorant of what was said and by whom and on what issues. No Missourian can have any opinion on this vital matter.

Other information of similar vital significance is not reaching the field. One has heard that even a faculty member of one of our important institutions chafes because the field is not and under the present circumstances cannot be informed concerning major developments.

It would pay Missouri to establish a special channel of communication with the field. It would pay Missouri to spend \$25,000 annually, if need be, to no other purpose than to keep its 5,000 clergy and through them; its congregations informed by means of a regular monthly bulletin or news letter.

Such a bulletin would help maintain unity of thought and purpose; it would help avoid misunderstanding, and it would make Missouri's men less dependent on publications such as "The Confessional Lutheran" for information that ought to be coming rapidly and authentically from Missouri's officials.

An unprinted memorial will give delegates of South Wisconsin an opportunity to express themselves on this matter.

July 21, 1960

JOINT SEMINARY WITH NLC?

If you want up-to-date information about certain significant events in Missouri, do not read its official publications.

Read, for example, the Wisconsin Synod's Northwest Lutheran. It contained the first authentic statement on the latest union talks between the synods and the cleavage on fellowship which became apparent during these talks.

Even the Badger Lutheran has already carried more information on these matters than anything Missouri has communicated to its constituents.

One makes this point again for several new reasons.

More than two months have elapsed since the historic meeting on fellowship. To our knowledge, as this is being written, Missouri has as yet released no information concerning this meeting. And almost a month has passed since South Wisconsin petitioned the Synod for facts.

Moreover, it may come as news to some of us that Missouri has had conversations with representatives of other Lutheran bodies (not of the Synodical Conference) concerning the establishment of a joint seminary with them somewhere in Latin America to train pastors for Latin American missions.

One has mislaid the pages containing detailed and authentic information (not released by Missouri) about this, but one knows that a meeting has been held at which Missouri was represented.

If one remembers correctly, the arrangement for this seminary was to be one of "cooperation in externals".

Further steps are to be taken to bring this project into existence.

Evidently the last editorial on the communication breakdown in Missouri touched a sore spot; one received a number of encouraging letters from various parts of the country and requests for additional copies of the editorial. One brave soul even promised to send it down to 210 with the suggestion that it be pinned on a bulletin board in our synodical offices.

One correspondent suggested a weekly, instead of the monthly bulletin to clergy and congregations proposed in the last issue.

Certainly the gap between the 5,500 congregations of Missouri and its elected representatives widens every day the present situation is permitted to continue.

When will 210 bother to tell us what is going on?

Lutheran Thinks Time is Ripe for Unity

German minister, Rev. Max Lackmann, cites two methods to accomplish reunion

ROME, (NC) — A German Lutheran theologian said here that the time for groups of Lutherans to join the Catholic Church may be at hand.

The Rev. Mr. Max Lackmann, whose acceptance of the papacy as the center of Christian unity has been censured by leaders of his own church, spoke at headquarters of the International Unitas Association, Catholic-sponsored organization dedicated to Christian reunion. Pastor Lackmann is one of the leaders of the new German Lutheran league that promotes reunion of Protestants and Catholics.

The league is an outgrowth of "Die Sammlung" (The Gathering) small but influential unity movement founded six years ago. The league itself, Pastor Lackmann said, will admit only those Lutherans who have "a Catholic creed and spirit," and will be organized into small cells in various German cities. Its purpose is to explain clearly to the Lutheran public necessity for reunion with the Catholic Church.

Suspended as Pastor

Dr. Lackmann was suspended from his pastorate in Soest, Germany, in the summer of 1959, after he declared in a book that "the Church of Rome is a symbol set up by God Himself for the truly Catholic worldwide church."

He said in his Unitas lecture that the new reunion league will be a community with its own form of worship, incorporating into the Catholic liturgy what is true and good in the Lutheran tradition.

elements that have been lost as a result of the Protestant Reformation will be regained, he said. Among them according to Pastor Lackmann, are the acceptance as the Holy Eucharist as a true sacrifice, confession, and the apostolic succession.

The theologian said that besides having its own liturgy, the new league will have married priests and its own bishop. Those members of the league who decide to become Catholics will of course leave the league, he said, but the league hopes for help and cooperation from Catholics.

Two Possibilities

Dr. Lackmann outlined two possibilities for incorporation of members of the new league into the Catholic Church. The more desirable, he said, would be a situation in which a bishop of a particular regional Lutheran church would be convinced that the Church of Rome is the "mother Church" and decide on reunion with it. Those members of the local church who agreed would then request communion with the Holy See as a community.

The reunion league would then be able to serve its cause, he said. He indicated the league would have already prepared the way for reunion as a new rite within the Catholic Church, joining existing rites such as the Roman, Byzantine and Armenian. He explained:

"Here we are and we are coming with you, our people will say. We have a liturgy, a catechism—the fruit of 400 years' preparation. Catholics have approved our cat-

chism and our Mass ceremonial. We will go with you."

League Could Act

Dr. Lackmann said, however, that perhaps no Lutheran bishop will seek reunion with the Holy See within the next few years. But if the Lutheran bishops stated definitely that their church must remain separated, the time would be at hand for the league itself to go as a community into the Catholic Church, he added.

The minister said his league would go ahead with preparation of texts of a catechism and Mass in accord with Catholic doctrine.

"Perhaps the time has come for the existence of a little Evangelical (Lutheran) Catholic Church in the great Roman Catholic community," he said. He closed by saying:

"Faith moves mountains, even the mountains of the separated churches. The Lord Christ will gather us all together and we shall be saved in the one fold in which we live together."

Pastor Lackmann's proposal, while in the indefinite future, is similar to one made by a group of Anglican clergymen, but rejected by the Holy See last year.

Anglican Move Revealed

It was revealed by the Rev. Frederic O. Davis when he resigned as curate of an Anglican parish in Oshay, England, in July, 1959. Mr. Davis, who was received into the Catholic Church shortly afterward, said that he and a group of Episcopalian ministers in 1957 had been considering what to do

authorities in Rome the possibility of their reunion with the Holy See as a "transitional Church."

The proposals, Mr. Davis said, involved acceptance of the group within the Church as married clergy with a vernacular liturgy and certain English traditions that would have been temporarily retained to ease the path of converts from the Anglican communion.

"For eight months the matter was in the hands of competent people in authority," Mr. Davis said. "It was dealt with at all levels and in different parts of the globe. Seriously and sympathetically the study went forward. But it was deemed impracticable and not for the good of the Universal Church at this time in history."

The Lutheran Layman, Nov. 1958

Start Lutheran Monastic Unit In Michigan

OXFORD, MICH. (AP) — Mr. and Mrs. John L. Davis, who are the founders of the new Lutheran monastic unit in Michigan, said today that they had received approval from the Holy See for the new unit. The unit will be a community of men and women living in the world but according to the rule of prayer, confession, frequent communion and daily intercession for the order. Oblates spend at least seven days a year at St. Augustine's House.

the Fellowship of St. Augustine, another Lutheran society of which Pastor Kreinholt was a founder and which specializes in conducting retreats.

After his life at St. Augustine's, Oxford, is centered on the Holy Eucharist, sacraments, confession and liturgical life. In other religious orders, a candidate's first step after acceptance by the superior is postulancy, during which he tests his vocation.

Free to leave any time in this probationary period, he next enters a three-year novitiate during which he further tests his fitness for life in a religious community. As a novice he takes annual vows of poverty, celibate chastity and obedience.

Closely associated with the congregation is the Society of Oblates, an organization of men and women living in the world but according to the rule of prayer, confession, frequent communion and daily intercession for the order. Oblates spend at least seven days a year at St. Augustine's House.

Pastor Kreinholt was ordained in the Church of Sweden after completing theological studies at the University of Lund.

Among Lutheran religious orders in Europe is one for women at Darmstadt, Germany. Founded since World War II, it has 60 members. Other recent European communities of the Evangelical and other Protestant as well as Lutheran Churches are found elsewhere in Germany and in France, the Netherlands

December 1958 LUTHERAN MONASTIC UNIT IS 'ROMAN'

With the strains of "A Mighty Fortress Is Our God" still very vivid in our mind after gratefully celebrating the Reformation Festival, we could hardly trust our eyes when we read the caption "Start Lutheran Monastic Unit in Michigan" (Nov. issue, page 11).

The RNS release from Oxford, Mich., must fill every true Lutheran with dismay and disgust. Where is the Lutheran with even a passing acquaintance of Reformation history and the freedom which it won, who does not immediately think of Roman Catholicism as he reads the description of the organization known as "the Congregation of the Servants of Christ" founded by a certain Rev. Arthur Carl Krausheder.

It is almost inconceivable that anyone would dare sail under the banner of Lutheranism and yet espouse such obvious Romanizing tendencies. According to the report, "as a novice, he—the candidate, 'takes' annual vows of poverty, celibate chastity and obedience." Any well-informed child in a Lutheran Sunday school will tell you that this is anything but Lutheranism no matter where it is practiced.

We should like to suggest that the American, Swedish trained, cleric restudy the Reformation history, also the very important part which that great Swede, Gustavus Adolphus, played. Let him then prove himself by going out into the world and preaching the Gospel of Christ and Him crucified for which the noble king from the North laid down his life on the battlefield of Luetzen.

In these latter-days of strange voices, may God preserve unto us His Word and Luther's doctrine pure lest we again lose that precious heritage by self-styled piety and innovations of men!

Rev. L. A. Buuck
Rev. Arthur Drevlow
Rev. Julius E. Dahms
Rev. O. F. Hinrichs
Ormsby, Minn.

APPALLING REACTION TO MONASTIC STORY

I was somewhat appalled at the reaction to your news item concerning Lutheran monasticism published in the last issue of THE LUTHERAN LAYMAN.

Perhaps your readers would be interested in knowing that there is another side to the question as far as Lutherans are concerned.

Certainly our Lord nowhere condemned the proper use of poverty (Mark 10:21), celibacy (Matt. 19:12), and obedience (Matt. 7:21). St. Paul was an eminent example of all three of these principles.

The Lutheran Symbols to which we subscribe rightly condemn the abuses of medieval monasticism, but they do not condemn religious life in community as such. (Apology of the Augsburg Confession, III, 20; XXVII, 21; Smalcald Articles, Part II, Article III, 1).

The Reformer Martin Luther encouraged the retention of monasteries which had been cleansed of their abuses (e.g. in a letter to the magistrates at Erford, dated Jan. 31, 1532—Enders, IX, 146-47).

In the seventeenth century there still existed a number of Lutheran religious communities in Germany, e.g., the Benedictine Convent at Luene, the Cistercian Lutheran Convent at Wasserleben, and the Lutheran Cistercians at Loccum Abbey.

The Lutheran Church Orders for the provinces of Lusatia, Brandenburg-Nürnberg, Schleswig-Holstein, Wollfenbüttel, and Mecklenburg all contain detailed directives concerning the Lutheran monasteries and convents.

At the present time there are at least twenty Lutheran or Reformed orders and brotherhoods throughout Europe, including the Sisterhood of Mary at Darmstadt, the Community of Christ in Upper Franconia, and the Community of Talze, France.

The Congregation of the Servants of Christ, in Oxford, Mich., has subscribed without qualification to the Holy Scriptures and the Symbols of the Lutheran Church. Its purpose is to send out men to do work in situations where it is difficult for those who are married to do so, as well as to live a life of prayer and worship in accordance with the Holy Scriptures and the Lutheran Symbols.

Is it asking too much to refrain from condemnation until we can base our arguments on the Scriptures and Confessions rather than on "a passing acquaintance of Reformation history" and what "any well-informed (?) child in a Lutheran Sunday school will tell you"?

Rev. Edward F. Peters
Cortuna, Ind.

● What Next?

The last *Lutheran Layman* (Feb. issue) has informed you: "For what is believed to be the first time in the history of the Missouri Synod an Eastern Orthodox church choir presented music of its liturgy . . . when the Church of St. Nicholas . . . gave a concert at the Concordia Seminary Chapel on January 18."

After recovering from the shock you realize that the Seminary Chapel was opened to Greek Catholics. It will be said that the students are just getting acquainted with Greek liturgy, BUT, last Easter two Missouri pastors joined the Roman Catholic Church in St. Louis, together with their families. What led them to the fatal step? It began with studying Roman liturgy while they were students at the Seminary.

Isn't it strange that Catholics are being seen so often at our Seminary? The *St. Louis Lutheran* reported that at the Banquet welcoming President Fuerbringer, a Roman Catholic priest was an invited guest. The *Layman* of October 1 shows a bearded Orthodox bishop who was escorted to various Lutheran centers by our high-church professor, Dr. Piepkorn. The February 1 issue of the *Layman* informs us that a priest from the Society of Jesus served on a panel in a discussion during Race Relations Week. We should pray for the conversion of the followers of Antichrist that God "might open their eyes to turn them from darkness to light" but to have them lecture to our boys is quite another thing.

It seems that liturgical side-shows are robbing the students of time needed to study God's Word. In the *June Seminarian*, a student asks the question: "What, then, is . . . right teaching of Christian doctrine?" His answer should make any Lutheran's hair stand on end: "We do not know." Isn't that what his parents expected him to learn? Then one reads of two professors leading the students in celebrating the "German Mass" of 1526, avoiding only "actual consecration" and the "oral reception." When Seminarians don't know what right doctrine is why must professors dress up in "amice, albe, cincture, maniple, chasuble"?

Rev. Arthur Drevlow, in parish bulletin of St. John's Church, South Branch (St. James), Minnesota, Feb. 13.

The Conf. Luth., 5/55

● Dr. Sasse Exposes Papistic Teaching of Prof. Piepkorn

In an article containing "Brotherly Warning against High Church Perils, the main title of which is Liturgy and Confession, Dr. Herman Sasse (Australia) has thoroughly exposed the papistic character of the public teaching of Dr. Arthur Piepkorn of Concordia Seminary, St. Louis. The thirteen-page article appeared in the Christmas, 1959, issue of *Lutherische Blaetter*, edited by the Rev. Friedr. Wilh. Hopf, Director of the Mission of the Lutheran Free Churches in Germany affiliated with the Missouri Synod. The article was originally written as an Opinion meant to be helpful to the community of the "Brothers" (*Bruedern*), a High Church group in Braunschweig, Germany, toward forming a proper judgment concerning Dr. Piepkorn's Maryology, a portion of which had appeared in their Circular Letter. Reference to the "Bruedern" was eliminated by the German editor.

Dr. Sasse begins his article by calling attention to the important fact that "We Lutherans, who want to preserve the true doctrine are all exposed to the danger of our confession's remaining theory." (P. 92.) This is indeed an important and timely observation. Christian faith is a matter of *divine persuasion*. (Cp. e.g. Rom. 8, 38f; 14 4.) But how much of what passes for Lutheranism today is evidently a matter of mere human conviction. And how could this be otherwise among professed "Lutherans" to whom Scripture itself is no longer divine revelation from Gen. 1, 1 to Apoc. 22, 21, but instead, a pitifully human book which is believed to begin with myth and which in its length and breadth is supposed to be full of error.

Speaking of the High Church Movement more particularly, Dr. Sasse says: "The deeper reason why High-Churchism has become the ruin of so many seems to me to lie in the fact that we modern Lutherans no more understand the article of Justification." "That is why it can happen," he says, "that the Catholic conception of the priesthood and the idea of Apostolic succession—which is neither Biblical nor Christian—now suddenly appears and that even a man like Prof. Piepkorn (St. Louis) can take over the prayer

for the dead out of the Roman canon of the Mass." (P. 95.) Dr. Piepkorn's prayer for the souls of the dead (*Una Sancta*, Pentecost, 1947, p. 2) and his specific condemnation of rejection of such a practice in Question 210 of Missouri's Short Explanation of Luther's Small Catechism (*The Seminarian*, June, 1954) are discussed in the *Confessional Lutheran*, Oct., 1958, p. 104, and also in previous issues. His "Sacrament" of Ordination, "effective by divine right" (*Una Sancta*, 1955, 4, p. 3ff) is discussed in the same article, p. 100ff; and in the March, 1959 issue of the *Confessional Lutheran* his Romanistic notions concerning ordination of "priests" is again discussed, as is also his idea concerning Apostolic Succession.

Dr. Sasse comes to the main subject of his discussion in the following words: "An especially deplorable proof of how Lutherans can succumb to the perils of High-Churchism is a devotion by Prof. Piepkorn (St. Louis): 'Blessed Art Thou Among Women.'" This is a chapel talk on Luke 1, 42-43, delivered on the Feast of the Visitation of the Blessed Virgin Mary, 1957, at Concordia Seminary. It was published in *Una Sancta*, Visitation, 1958, and discussed in several articles of the Dec., 1958 issue of the *Confessional Lutheran*. This chapel address gives one some idea of some of the things that are going on today at the once great institution known as our Concordia Seminary.

Dr. Sasse rightly offers the general observation that "One's position over against Mary's person is always a mark of the right or wrong understanding of the Gospel.... The Lord Himself put into its proper place the veneration of Mary which began already during His days on earth, when He replied to the woman from among the multitude about Him who beatified His mother, with that other beatitude: 'Blessed are they that hear the Word of God and keep it!' (Luke 11, 27f; cp. 8, 21 and 2, 19.)"

"Blessed are they that hear the Word of God and keep it." "This reply of the Lord to the first attempt at veneration of Mary," Dr. Sasse says, "must for the Church of the Gospel be the norm of that which dare be said or not said about Mary. Teaching concerning Mary must be Scriptural. . . . If one

measures the article of Prof. Piepkorn by this norm, one finds that, alongside of what is self-understood as concerns Biblical truth in such a devotion, it contains things which are not only theologically false and intolerable in the Lutheran Church but which lead 'straightway (*schnurstracks*) into the Church of the pope."

Dr. Sasse rightly says: "One can understand that Dr. Piepkorn finds no delight in more recent Lutheran or allegedly Lutheran dogmatical works. But why does he then calculatedly make use of the dogmatics of Roman Catholicism? . . . One does not trust one's eyes. . . . He gets stuck in a wholly unevangelical concept of the virginity."

Discussing Dr. Piepkorn's "pious opinion" of the *sinlessness of Mary* more particularly, Dr. Sasse asks: "What shall one say of the following statements of Piepkorn: 'We need not feel obligated to blacken her reputation and to invent transgressions for her to have committed, as if somehow we were saved by the sinfulness of the Blessed Virgin rather than by the sinlessness of her Son.' What is the purpose of this false rhetoric? Who has ever asserted or implied the opinion that the sinfulness of Mary saved us? Who ever blackened the reputation of Mary by the invention of transgressions for her to have committed?"

What theology has done is to discuss thoroughly the question whether according to Holy Scripture there has beside Christ the Lord been even only *one* sinless person. Scripture teaches that all men are sinners and that Christ the Lord died for the sins of all men. That is the reason why the Church fathers do not regard Mary as sinless, why also theologians like [the great Roman Catholic] *Thomas Aquinas* think thus. As is known, *Pelagius*, in order to prove his thesis concerning Free Will, drew up a whole catalog of sinless men. Now, whether this be dozens of men, or whether the list shrinks down to *one* person, this makes no such great difference. Lutheran theologians like Catholic theologians before them searched through the Scriptures to find possible places at which Mary does not appear as sinful. This was their duty as a teacher of theology in the Missouri Synod ought to admit. They were no detectives, who wanted to convict a defendant, but



students of Scripture, who asked: What does Holy Scripture teach about the mother of God? For that alone of course can be the object of our faith. All respect for pious opinions. But an opinion which is false can't be pious."

"Dr. Piepkorn accepts the pious opinion of the immaculate conception [of Mary]. He has the same opinion in this respect as the pope. What he finds fault with concerning the Roman dogma of 1854 is only this, that the pious opinion was here made a binding dogma. The content of the dogma he recognizes: 'It is when these pious opinions are elevated to the status of dogmas which must be believed under pain of eternal condemnation that we declare this kind of restraint—rather than the opinions themselves—to be antichristian and diabolical.' Something like this is what all Reform Catholics have said, from Doellinger [the leader of the party known as the Old Catholics, who broke away from the pope after he had been declared infallible, in 1873] who later regretted not having protested [the dogma of the Immaculate Conception of Mary] in 1854, to Heiler [professor at Marburg, leader of the present High Church Movement among Protestants, and more particularly among Lutherans, which began in Germany in 1917; secretly consecrated bishop according to the Roman Ritual by Petrus Gaston Vique of the Gallican Church assisted by two further bishops in 1930]. It is the opinion also of Anglicans. We Lutherans however have to ask if the opinion is true or false. It is false because it is pure speculation. It is false because it deprives Christ the Lord of the honor of being the Savior of all men, also of His dear mother."

Dr. Sasse calls attention to the fact that "Piepkorn indeed makes Rome's argumentation his own—it is the formulation of the bull *Ineffabilis Deus* that he cites." [Cp. e.g. *The Papal Encyclicals* Edited by Anne Fremantle in the Mentor Religious Classics series, p. 134. The opinion contained in this bull of 1854 had been formulated already by Duns Scotus, who died in 1308. But Dr. Piepkorn does not know this. He thinks that it is an opinion which Luther "worked out in detail with considerable theological ingenuity."!] "The merit

of Christ the Lord is supposed to be there, but faith in this merit did not justify her. She was in need of no forgiveness, because, don't you see, she did not partake of original sin. Here justification by faith is done away with. The grace which she experienced was not that grace which grace otherwise is, the grace of forgiveness. It is a different grace. It is expressed by the 'full of grace' which as is known is not found in Scripture. It is the Vulgate's false translation of [the Greek word which means "favored"] *kecharitomene*, Luke 1, 28. [It is this "full of grace" that is found also in Rome's *Ave Maria*, the "Hail Mary," and on which its "Mary, Mediatrix of all Graces" is founded.] In Luther the 'full of grace' still occurs as long as he still used the Vulgate, of which he knew great parts by heart. But in his Bible translation it is no more to be found. In vain one looks in the New Testament for a place where 'grace' in this sense is used. A man can be 'full of the Holy Ghost,' but not 'full of grace.'"

We should like to quote more fully Dr. Sasse's discussion of Prof. Piepkorn's false theology, which he presents in its wide sweep with the sure grasp of a true historical theologian, not that of a mere philosopher, such as go under the name of "theologians" nowadays. But we want to hurry to a conclusion as we recommend the reading of Dr. Sasse's full article to all to whom it is available.

Discussing various facets of Dr. Piepkorn's Romish argumentation, Dr. Sasse is moved to exclaim: "What sort of impossible theology is this? . . . What kind of sectarian enthusiasm (*Schwaermerei*) is this? . . . What inconceivable sort of comparison is drawn? . . . What murky (*schwuel*) mysticism is this?"

"We don't want to enter further on a discussion of Piepkorn's essay," Dr. Sasse says, as he concludes his specific discussion of the St. Louis seminary's chapel talk; "we want to keep silent as to what he says about the 'pious opinion' of the assumption of Mary and concerning the title 'Queen of Heaven.' There is really nothing missing."

Returning to a more general discussion of High-Churchism as the cause of the St. Louis professor's Romish theology, Dr. Sasse says: "The tragedy of Piepkorn is deeply

rooted in that modern High Churchism which distinguishes itself from Rome to its disadvantage through its having no theology at all. Insofar Piepkorn indeed represents a movement, if not also a church. He belongs to a segment of American Lutherans which has been schooled in the old dogmatic heritage, but to whom it never got to be an inner experience."

Enlarging on a more remote cause of Missouri's present plight, Dr. Sasse says: "When with the end of World War II the change began for Missouri which led it out of the old isolation, there took place also in the case of many a representative of this church what often happens when a ghetto is opened up. The isolation is replaced by a 'Be embraced, you millions!'"

"This works itself out differently in individual cases," the Australian church historian observes. "In some cases the Liturgical Movement became a substitute for that which the doctrine had been for the old Missouri. For many a one the Anglican Church became a bridge to High-Churchism, especially in the case of such as were army chaplains, as Dr. Piepkorn was, in a prominent position. [We must here remark that Dr. Piepkorn was strongly addicted to Romanizing tendencies already when he entered the ministry. Of course, the chaplaincy would hardly be the place to 'take the cure' for that sort of thing.] One must consider the roll which the Protestant Episcopal Church plays in America." Dr. Sasse points out the undue influence exerted on our national life by Anglicanism through the Episcopal Church despite its relatively small size and then calls attention to the situation at West Point. He says: "The army has its religion. The worst thing about it is the externalizing of worship services." And then he recalls that in England the great Catholic "renewal" movement among Anglicans in the 19th century (the Oxford Movement, Tractarianism, Newman) "once ended in that unspiritual Ritualism, over which all earnest Catholics and all earnest Anglicans poked fun, talking about sects which know better than the Congregation of Rites in Rome [the clerical body entrusted with the supervision of this department in Rome's ecclesiastical organization] how long and how broad the

Individual parts of liturgical vestments had to be, a phenomenon of religious life concerning which, by the way, Christ the Lord already expressed Himself, Mt. 23, 5b." One may here want to compare various meticulous articles of Dr. Piepkorn on this subject, or his 123 page book on *The Survival of the Historic Vestments in the Lutheran Church after 1555*. The latter was published as a Graduate Study by the School of Graduate Studies of Concordia Theological Seminary in St. Louis. "the first in what may well become a series." "The primary intent of these studies is to serve as an instrument in helping to develop that quality of leadership which alone, under the blessing of the Head of the Church, can adequately cope with the problems and opportunities of the Church in a rapidly changing and deeply disturbed world." "These studies . . . can provide essential facts and necessary direction." (Foreword.) In view of such a statement of the Foreword, and the contents of this publication, it almost sounds as though Missouri is yet to be renewed and saved by a reintroduction of principles concerning such matters as the "correct" length and breadth of the hem of clerical garments. God knows Missouri needs renewal and saving. But we are firmly convinced that the way to this, under God, is an honest return to the Holy Scriptures as God's inerrant Word and to the Confessions of the Church of the Reformation whose children we profess to be!

"This Formalism," Dr. Sasse says, "is now penetrating into the Protestant Churches, in which people have tired of shallow preaching. Unfortunately it is also penetrating into Lutheranism. The new *Service Book*, the agenda and hymnal of Lutheran Churches outside of the Synodical Conference, now have an Anglican eucharistic prayer. Yes, Friedrich Heiler even already wants to have the Reservation of the Sacrament observed." (Some Missouri Synod pastors have already actually adopted this Roman practice.) "The disease of Anglicanism has now affected Lutheranism precisely also in the distinction of dogmas which must be accepted as 'pious opinions,' which one can unceremoniously proclaim in the pulpit, provided that one only

recommends their adoption but does not make them a condition of salvation. This is the end of the preaching of the Gospel."

"How is it possible," Dr. Sasse asks, "that men who occupy leading positions in orthodox Lutheran Churches suddenly give up the confession of the fathers? They do not want to do this. They deny that they are doing it. They only want to restore the Church. But this the Anabaptists, the Pietists, and the Rationalists wanted to do, too. In the history of the Church there are always repeated such movements as affect men and are not of their own making.

We may add that there are men who read Luther and the Confessions of the Lutheran Church, or at least occasionally look into them when they are forced to do so by circumstances, or when this suits their own purposes, without considering them in the light of their history. We may also add that it is just modernistic Lutherans, who are so great on "historical" criticism of the Bible, who are most often the greatest offenders in this respect. As a result they fail wholly to understand Luther and the great principles of the Reformation. (The same often holds true as regards the history of their own specific church body.)

We have in the interest of brevity omitted many a fine historical insight of Dr. Sasse which throws greater light on what we have quoted of his essay here. However, we still wish to bring in its entirety the last paragraph of the Australian church historian, in which he properly characterizes Luther, also with respect to matters liturgical, and in which he underlines the fundamental principle which must be basic to every liturgical undertaking.

This final paragraph of Dr. Sasse's article reads as follows:

"It belongs to the greatness of Luther that he possessed the gift of distinguishing properly. He who had been brought up in the Liturgy and lived in it, who wished to retain whatever could be retained of it and never gave up anything lightheartedly and often hesitated long before he came to a definite decision, had the gift of proper discernment. He

had it, this great gift of the Holy Spirit, without which the Church cannot exist, because he had the Word and the Sacrament, to which God's Spirit has bound Himself in the Church. He could judge liturgy because he possessed the yardstick by which alone it can be rightly measured: the holy Gospel, the saving message of the justification of a sinner alone by faith, the article of which nothing can be yielded, though heaven and earth may fall, and whatever won't remain. On this article there depends not only our salvation, but also the Church and the true Church's liturgy. 'If this article remains pure on the battlefield, the Christian Church also remains pure, and in goodly harmony, and without any sects; but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.' (Cited in the Thorough Declaration of the Formula of Concord, Art. III:6; cp. *Trigl.*, p. 917.) In this consciousness we ought to begin and conclude all of our liturgical work with this prayer: 'Lord, keep us in Thy Word!'"

Sincere thanks to you, Dr. Sasse, for exposing Missouri's great Roman sore!

The Confessional Lutheran

July, August, 1959

● **Lutheranism In New Jersey**

From the Passaic-Bergen Section of the *Sunday News*, New York's Picture Newspaper (June 14), we have clipped the following, which appeared under the heading "Mass in Jazz at Paramus":

"The first Mass in jazz to be sung in Bergen County will be presented at 4 P.M. today at St. Matthew's Church in Paramus.

The Rev. Vernon Schreiber, rector, will sing the priest's role, with choirs of St. Matthew's Church and Lutheran Church of the Savior providing choral music. Warren Smith and Beverly Wood are the soloists. A jazz trio will play."

The *Lutheran Annual 1959* lists the Rev. V. Schreiber (English District, Missouri Synod) as pastor of the Church of the Savior in Paramus, New Jersey.

The St. Louis Lutheran, May 14, 1960

Views and Reviews

"An obvious place to begin the study of Christ seems to be the Bible. In it we have the only record of the Christ of the Christian faith."

"Christian theology has developed far from its starting point in the biblical record. Theology is now advanced to the point where when we read our Bibles, we read them with centuries of theological interpretation in the back of our minds."

"By the careful reading of history we can at least learn, if we are willing, how our theologians came to be what they are."

"The Bible is not a collection of doctrines but a living Light in which to know and to walk."

"In Christ all things do hang together. He is the center not only of history but of meaning. He is Event beyond meaning, yet also the context for ultimate meaning. He is of history, and the largest and most significant frame of history, and yet before, beyond and after all earthly history."

"God's truth, however, is its own best advocate and defense. What it needs is faithful proclamation. The Gospel is primarily not for saints, but for sinners to be made saints. Therefore even though the Gospel is high as heaven, it is yet come to earth in the fulness of time to bring us light and power unto salvation. Our task is as far as we can to set forth its full claim and promise. The result is safe and sound with God."

"We are saved because God entered into our foolishness, our arrested development and disobedience, letting the Son of Man learn obedience through his suffering and letting the Son of God find the genuine victory of love by his conquering through such suffering man's fiercest enemies both within and without."

"Incarnation is the key to all ultimate truth for humanity. Man is made for God, but not until God becomes man can man become man. There was not other good enough to pay the price of sin."

"It is also well to recall that atonement is a means, not an end. The end is Resurrection."

The end is not redemptive suffering, but the community of the redeemed."

"In the end, however, no experience and no interpretation can more than hint at the reality and ways of His Love who suffered for us on Calvary and made us once for all a living way to full forgiveness and newness of life."

"The glory of Christology is the fact that God as Son comes not to each one of us to forgive, to enable and to transform. The joy of Christology is that we, too, can know the presence and the power of the eternal, only begotten Son of God. The radiance of Christology is that Love has lit up our dark sky to show us our malady and God's remedy for it."

(Christ and the Christian; by Nels F. S. Ferre, Harper and Brothers.)

The Rocky Mountain Churchman, October 20, 1955

Who Is Dr. Nels Ferre?

By B. P. LeRoy

A man is known by the company he keeps. He is also known by his words and his writings. Dr. Nels F. Ferre has written several religious books. One of his popular books, has the title of: "The Christian Understanding of God," it has this to say about Jesus Christ: (Page 191) ... "As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery, could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been BLOND. After all, the claim develops, such is the experience of many girls near military camps." These words inspired by Satan, came from the pen of Mr. Ferre. His thoughts expressed by conjecture and implications, therefore this is his personal theological position. The above paragraph, is only a small sample of this man's false teachings.

The Bible says in Eph. 5:11—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ferre's blasphemy will not be forgiven in this life or the life to come, according to Matt. 12:22-37.

NOW DO YOU SEE WHY THE BIBLE BELIEVING
FUNDAMENTAL CHURCHES AND CHRISTIANS, OF
THE DENVER AREA, PROTEST THE APPEARANCE
OF SUCH A MAN ON REFORMATION SUNDAY,
OCTOBER 30TH, 1955?

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Views and Reviews

"It seems safe to say that in the great majority of cases in the Old Testament the bride's father and the groom were the ones responsible for bringing about a marriage."

"The most characteristic element of our present-day engagement is the mutual promise to become husband and wife. There is no evidence to show that the Old Testament betrothal consisted of a similar promise."

"It seems beyond contradiction that, like the legal ceremony in Western society, betrothal in Bible times bound a man and a woman together."

"As engagement practices have shifted, the laws in many (but not all) states have shifted, too, so that in 1952, for instance, 15 states no longer permitted breach-of-promise suits."

"There is no indication in the New Testament that the Jewish law and custom was laid upon converts to the Christian Church or that converts from heathenism married in this fashion. Such indications as exist are rather to the effect that converts from the Gentiles continued to marry according to the laws and customs which prevailed in their circles and that some of these laws and customs with modifications eventually were officially adopted and legalized in the Western Church."

"It appears then that much of what we treasure in Christian marriage customs and ceremony, ring, wreath, veil, and even the religious ceremony itself - for which there is no demonstrable precedent in ancient Jewish law and custom - have come to us from heathen Rome, having been adopted and adapted by the Christian Church."

"Yet it must be maintained that consent in marriage rests in the nature of the will of man and not on any clearly articulated teaching of Scripture. If theologians still emphasize consent in marriage, they do so on psychological grounds."

"The consent theory is contractual in concept and legal in origin. It rightly belongs in the field of jurisprudence."

"During the early church and Middle Ages the prevailing view

of sex was disparaging. Marriage was sacramental, lifelong, primarily for progeny, unromantic, and rating below virginity." As a countermovement romantic or courtly love, originating chiefly in France in the 12th century, was the beginning of modern courtship in the Western world."

"It seems that Luther was quite clear on the fact that the Lord Himself gave no rules for entering marriage and left such decisions to society and the state."

"As a result of Reformation teaching, marriage again was regarded as a noble, God-pleasing estate, family life was elevated, and marriage regulation became chiefly a concern of the state."

"Already in the 18th century Protestant theologians were generally in agreement that the actual marriage ceremony, with its exchange of vows ('I do now take thee') fixes the time when marriage as we speak of it today, may be said to have its real beginning."

"Contemporary Lutheran teaching in almost all Lutheran synods is that Holy Scriptures do not give us a specific doctrine or law for Christians on engagement, but that engagement is of human origin, part of our culture pattern, not to be identified with marriage, but nevertheless a solemn promise not to be made or broken lightly. The current emphasis is on making marriage Christian."

"Today, if either party to a marriage has been baptized in the Roman Catholic church, the marriage is null and void unless performed by a priest."

"The Scriptures, while describing marriage and stating its purposes, do not, however, define marriage."

"The church at various times has been tempted to make 'church laws' based on the pronouncements of Jesus. This frequently leads to a confusion of Law and Gospel in the minds of the people. The Christian ethic concerning the relation of sexes should grow out of the believer's free response to God's grace as it is exemplified in Ephesians 5."

"Marriage becomes Christian when (in a given case) the mar-

The Christian Beacon, 1/19/61 Protestants and Roman Catholics

Hold Discussions on Church Unity

"Issues separating and uniting Protestants and Catholics" were discussed by ten Roman Catholic and Protestant religious leaders at a theological colloquy at St. John's Abbey in Collegeville, Minn., in December, reports the *Bureau of Information* of the National Catholic Welfare Conference, the Rev. John E. Kelly, director.

The Protestant participants in the meeting were Dr. Jaroslav J. Pelikan, professor of historical theology, Federated College of Divinity, University of Chicago; Pastor von Schenk of the Lutheran Church of Our Saviour, New York City; Dr. Bernhard Christensen, president of Augsburg College, Minneapolis, Minn.; Dr. Luther A. Weigle of Yale University, New Haven, Conn., chairman of the Revised Standard Version of the Bible committee; and Dr. Charles Wesley Lowry, president of the Foundation for Religious Action in the Social and Civil Order, Washington, D. C.

Both Protestant and Catholic participants accepted the invitation to attend in their private capacities, not as representatives of their respective institutions. The report states:

"Occupying a conspicuous place during the discussions was a Church unity candle. For several years a Church unity candle has been used at the Benedictine Abbey in Niederaltaich, Germany. It is lighted every Thursday as a reminder to pray for Church unity. The candle burned during the theological discussions here [at St. John's Abbey] as a symbol of the fact that human efforts alone will never by themselves achieve religious unity."

"Last May, Abbot Emmanuel Heuselder, O.S.B., of Niederaltaich Abbey, in the company of Benedictine Primate, Abbot Benno Gut, O.S.B., presented a special Church unity candle to His Holiness Pope John XXIII in Rome. Each Thursday the Pope lights this candle in his private chapel and prays for Church unity."

whom Christ died and desire to live together as heirs of the grace of life."

"While the period of engagement is a time for the greater expression of affection, a period of preparation for the wedding and the adjustments in married life, a time to strengthen love and to agree on goals and standards for life, it is contrary to both social code and Christian ethics of exercise conjugal privileges before the public marriage ceremony."

"It was logical for those who taught that engagement was 'tantamount to marriage' to treat a broken engagement as one would treat divorce. This study has not upheld that teaching."

("Engagement and Marriage," by the Family Life Committee of The Lutheran Church - Missouri Synod; Concordia Publishing House; available Feb. 25, 1959.)

AUTHOR INDEX

- Abel, A., 179
 Albers, V., 179
 Anderson, B., 76
 Attlee, C., 131 ff.
 Aulen, G., 69, 71, 83, 105

 Baepler, W.A., 40
 Baier, 28
 Bartelt, 40
 Barth, K., 16, 18, 69, 78, 90,
 100, 105, 106ff.
 Bartling, F., 41
 Baumgaertner, J., 40
 Behnken, J., 7, 33, 36, 37, 40,
 137, 139, 144a, 145, 153,
 184ff.
 Berner, C., 40
 Bertram, R., 40, 119, 127f.
 Beto, C., 144a
 Bichsel, M., 128
 Boehne, J., 40
 Bonhoeffer, D., 73, 77, 107
 Bretscher, F., 9, 128
 Brunner, E., 13, 36, 69, 75, 83,
 90
 Brustat, A., 40, 173a
 Buege, W., 40
 Buls, E., 128
 Bultmann, R., 72, 74, 75, 77, 78,
 100, 105
 Burgdorf, P., 41, 135a
 Buuck, L., 188

 Caemmerer, R., 128, 145
 Carlson, E., 71
 Coates, T., 40

 Dahms, A., 41
 Dahms, J., 188
 Danker, F., 8
 Drevlow, A., 188
 Drews, E., 40

 Eberhard, C., 173
 Eggers, W., 186
 Ehlen, A., 82
 Eliot, J., 77
 Empie, P., 146

 Ferber, A., 40
 Ferre, N., 192
 Fisher, E., 134, 179
 Flacius, M., 27

 Foster, R., 145a
 Franzmann, M., 5a, 9
 Frick, R., 41
 Friedrich, E. J., 40
 Fritze, H., 120ff
 Frey, B., 180
 Fry, F., 148, 154
 Fuerbringer, A., 2, 31, 39, 79, 144,
 188

 Gahl, D., 128
 Gallmeyer, E., 40
 Geisemann, 40, 180
 Gilkey, L., 87
 Gill, T., 1
 Gobbelt, L., 123
 Gockel, H., 40
 Goerss, R., 40
 Gravesmill, R., 40

 Hamann, H., 50
 Haupt, R., 179
 Hebert, G., 89, 123
 Heyne, P., 80, 82, 134
 Hillmer, W., 40, 138, 141, 155 ff.
 Hinrichs, O.F., 188
 Hinsch, J., 179
 Hoffmann, K., 40
 Hoffmann, O., 40, 139, 143 f., 169,
 174ff., 181ff., 184
 Hoffmann, V., 128
 Hollaz, 28
 Hoyer, R., 110
 Hummel, H., 9

 Jacobsen, W., 70
 Jank, H., 73

 Kant, I., 72, 103
 Keekley, J., 183
 Klann, R., 179
 Kierkegaard, 103, 105
 Klausler, A., 40, 92, 105, 108
 Kleinhaus, T., 40, 106f.
 Klotz, J., 129

 Koenig, R., 40, 179
 Koenker, E., 128
 Koepke, L., 128
 Kowitz, W., 128
 Kraft, D., 40
 Kreft, E., 41
 Kreinheder, C., 187

Krekeler, C., 127f
 Kretzmann, A., 180
 Kretzmann, A. T., 41
 Kretzmann, J., 40, 146
 Kretzmann, M., 40
 Kretzmann, N., 40
 Kretzmann, O., 11, 128, 134
 Kriefall, T., 75f.
 Krueger, D., 80
 Kruger, F., 128
 Kussrow, C., 128
 Kuster, A., 41

 Lackmann, M., 187
 Lams, E., 41
 Lange, L., 128
 Lawrence, E., 80
 Lindemann, R., 179
 Looman, A., 128
 Luecke, R., 40
 Lucking, F., 40, 130

 Maas, A., 179
 Maehr, M., 87
 Marquart, K., 36
 Marty, M., 40, 77, 97ff, 163
 May, E., 40
 Mehle, D., 80, 82
 Menzel, R., 40
 Meyer, A., 40, 179
 Meyer, C., 9
 Moeller, T., 40
 Muhly, R., 40

 Neuhas, R., 72
 Newbigen, L., 144
 Nickelsburg, J., 40
 Nicolai, 174, 177
 Niebuhr, Reinhold, 78, 87, 90,
 99, 100, 105
 Niebuhr, Richard 134, 136
 Niedner, F., 38
 Nygren, 105

 Oetting, W., 86f., 126
 Olsen, W., 80, 82
 Oxnam, G. E., 145, 147

 Pauck, W., 69
 Pelikan, J., 1, 75, 78, 83,
 91ff., 128, 193
 Peters, E., 188
 Phipps, P., 128
 Piepkorn, A., 40, 128, 188ff.
 Piper, O., 9
 Pieper, F., 7, 15f., 17, 27,
 83, 103

Poellet, 85
 Prange, E., 179

 Reimann, H., 73ff.
 Ressmeyer, H., 40
 Ressmeyer, R., 40, 179
 Richardson, C., 86
 Richman, R., 40
 Riedel, R., 179
 Riess, W., 128
 Robinson, J., 86
 Rudnick, M., 40
 Ruff, E., 2
 Rusch, W., 129

 Sabourin, C., 40
 Saffen, W., 40
 Savage, J., 128
 Sasse, H., 16, 189ff.
 Sauer, A., 9
 Scharlemann, M., 3ff.
 Scharlemann, R., 115ff., 124f.
 Scheimann, R., 128
 Scherer, R., 128
 Schleiermacher, 72, 92
 Schanabel, R., 128
 Schoenfeldt, H., 40
 Schreiber, V., 191
 Schuessler, L., 180
 Schulze, E., 181ff.
 Schweigert, H., 183
 Schweitzer, A., 109
 Smith, R., 179
 Simon, A., 80, 82, 83f.
 Soeldner, A., 40
 Standahl, K., 9
 Streitmeyer, J., 128
 Surburg, R., 129

 Teime, N., 40
 Theise, O., 40
 Thiele, G., 43ff.
 Tietjen, J., 40
 Tillich, P., 74, 77, 87, 99, 105,
 114ff., 133
 Toelke, O., 137a
 Trieter, T., 80
 Tuttle, A., 128

 Van Til, C., 100
 Von Schenk, B., 193

 Walther, C., 7, 16, 103
 Weigle, L., 160
 Weinhold, R., 122
 Werner, E., 13, 65ff.
 Werning, W., 40

Weyermann, A., 40
Wiegert, A., 41
Wiehorst, R., 128
Wilkins, R., 72
Wind, H., 40

Wittmer, G., 87
Wright, G. E., 87

Zimmerman, P., 129f.
Zhikov, J., 174ff.

SUBJECT INDEX

A.D.A., 104
American Lutheran, 40, 147a, 168
Atlantic District, 37, 179
Australasian Lutheran, 50

Board of Control, 38
Brief Statement, 3ff., 8, 30, 33
36, 80, 113, 179ff.

Canada, 141
Christian Century, 1, 61, 88, 169
Church, 7, 54, 60, 76
Communism, 131f., 151, 172, 173ff.,
Concordia Publishing House, 102f.,
110, 130, 142
Concordia Seminary (St. Louis), 3,
9, 35, 39, 79, 107
Concordia Seminary (Springfield), 160
Confessional Lutheran, 14, 32,
33, 37, 41, 90
Constitution (Missouri Synod),
102, 137, 169
Correspondent, 91, 112
Creation, 1, 5ff., 21, 34f., 82,
94ff., 128f., 134
Cresset, 113f., 128
Crucifixion, 116

Ecumenical Movement, 138ff.,
Engagement, 35, 193
English District, 180
Evolution, 94ff., 127ff.,
Exodus, 22, 76

False Doctrine, 37, 181f., 184f.

Inerrancy, 3ff., 29ff., 34, 37f.,
76, 79, 84, 122

Jonah, 77
Judasism, 97, 104
Judgement Day 86
Justification, 124f.

LHRAA, 135
Lodges, 135

Lutheran, 2
The Lutheran Layman, 9, 33, 174ff.
The Lutheran Quarterly, 10ff., 35
The Lutheran Witness, 2, 32, 34, 36,
87

Lutheran World Federation, 6, 93,
139, 144, 147a.,ff.,

Mary, 72, 126, 189ff.
Mexico, 141

National Council of Churches, 138,
155ff.
National Lutheran Council, 108, 130,
142, 146ff.
Northern Illinois District, 14

Ordination, 35
Orthodoxy, 65f., 70, 119

Psychoanalysis, 120

Red China, 35
Resurrection, 43f., 78, 116f.
Revelation, 18ff., 21, 23, 83
River Forest Teachers College, 83ff.
Roman Catholicism, 97f., 104, 143,
152, 187ff., 193
Romanizing, 78, 187ff.

Scripture, 39f., 67, 78, 83, 107
Seminarian, 35, 65f., 71f., 87, 130
Socialism, 119, 133
St. Louis Lutheran, 9, 192

Texas District, 32, 36f.

Valparaiso University, 82, 112ff.
Vicarious Satisfaction, 7
Virgin Birth, 26, 110, 192

Una Sancta, 77, 189ff.
Union Seminary, 8

Walther League Messenger, 7, 30, 31
Western District, 14, 37, 184
World Council of Churches, 93



BOOK REVIEW

All books reviewed in the columns of this magazine may be purchased through the Business Department of the American Lutheran Publicity Bureau, 2112 Broadway, N.Y.C.

EUCCHARIST AND SACRIFICE. By Gustaf Aulén. Muhlenberg Press, Philadelphia, 1958. 207 pages. Index of two pages. Cloth. Price \$3.50.

This is an important book because it addresses itself to the problems raised by a renewed interest in the Eucharist throughout the church. This is an important book, moreover, because it is a specifically Lutheran contribution to the church-wide discussions of the Sacrament of the Altar.

Bishop Aulén is now in official retirement. This has given him the necessary leisure to present this rather thorough study of the meaning of the Eucharist. He does so on the background of the report issued by the Conference on Faith and Order held at Lund, Sweden, in 1952. The author has two major interests as he presents his materials; 1) He is at pains to present the *whole* of Luther's views on the Lord's Supper; 2) He is determined to do justice to the term "sacrifice" as it is used in the Scriptures and as it may be used of the Lord's Supper.

In pursuing his first objective, Bishop Aulén discusses Luther's *Treatise on the Blessed Sacrament* (1519) at some length. He points out that the greatest positive contribution of the Reformation to an understanding of the Lord's Supper was its rediscovery of the idea of communion "with Christ and all the saints." Fellowship with Christ and his saints is here "pledged, granted, and imparted." In this kind of context "sacrifice" means the obligation of service to others and the privilege of eucharistic praise. On this basis private masses, as they were celebrated by the medieval church, constitute an anomaly, if not a denial of the whole concept of sacramental fellowship.

In this connection the author insists that it is an error in method to limit one's study to Luther's two catechisms, which were written at a time of conflict with the Roman church. This state of affairs sharpened Luther's presentation to the point of excluding any statement on the relationship of the Lord's Supper to the church. The catechisms, in fact, limit themselves to four chief points: 1) An assertion of the real presence; 2) The gift of "remission of sins, life and salvation"; 3) These benefits are bestowed by the words, "Given and shed for you for the remission of sins"; and 4) That believing these words is the

proper preparation for a worthy participation. "The difference between the treatise of 1519 and the catechism is then that the former includes forgiveness in communion, while the latter establishes communion, with life and salvation, on the basis of the forgiveness of sins." (p. 78)

Unfortunately in later decades and centuries the forgiveness of sins came to be interpreted from a purely negative point of view. This produced a change in emphasis, a shrinking of perspective quite foreign to Luther's intent. This was particularly true in the age of Pietism, which lost most of the Biblical concern for the church as the body of Christ.

Since our own Synod has been strongly affected by Pietistic influences, this portion of Bishop Aulén's book speaks directly to us. In a very real sense neither Dr. Walther nor Dr. Pieper had a doctrine of the church. As a consequence, the views held and expressed in our own church regarding the Lord's Supper fall far short of Luther's (and the Scripture's) understanding of the Eucharist. A failure to recognize this phenomenon for what it is, has at times led our leadership to tackle the liturgical excesses in our midst from a false position. Much of the "fuzzy" thinking and superficial theology practiced by some of those in our ranks who have liturgical leanings has its source in Anglican works rather than Lutheran treatises; and the way to get such individuals—and we have them!—into orbit again is not by pressure from the side of our specific denominational tradition but from thoroughly Lutheran sources. This, of course, requires some familiarity with Luther's views and those expressed by our Confessions. For this the present volume is most useful.

This brings us to the second major concern of Aulén's book: The use of the word "sacrifice." The author, quite properly, concludes that the idea of sacrifice is not limited in the New Testament to Jesus' death. In this connection he makes the point (p. 147) that "the theme of the Suffering Servant provides a broad foundation for the idea of sacrifice and permits it to appear almost everywhere in the Biblical testimony of Christ." On the other hand,—and for this we are particularly grateful to Bishop Aulén—the term "sacrifice" cannot properly be applied to the present

activity of our Savior as He intercedes for us at the right hand of the Father. If a person still insists on using the term of the work of the exalted Christ, he can do so only by using the word in an entirely different sense; namely, of Christ making intercession for us *on the basis of the sacrifice he brought once-for-all* in His incarnation and particularly in the crucifixion.

At this point the author takes issue with four different views of this matter as they are found particularly among Anglicans. They are: 1) In the Eucharist we are lifted up to heaven and admitted to the heavenly worship, where Christ continues to bring sacrifices; 2) Our High Priest "after the order of Melchizedek" continually performs his sacrifice at the heavenly altar; 3) The Eucharist is a manifestation in time of the eternal act of Christ at the altar before the throne of God; 4) The resurrection and ascension also belong to Christ's sacrifice.

Since these views prevail in the documents of the Faith and Order movement, it is good to see Bishop Aulén taking his position squarely on the side of the report of the Lutheran World Federation (1947) which sets forth the significance of the Lord's Supper in the following points: 1) The Sacrament of the Altar is primarily a *communio*, fellowship with Christ; 2) The idea of the church receives strong emphasis; 3) The mystery of the real presence is strongly maintained, but it is freed from scholastic speculations.

Bishop Aulén points out that it is as serious a mistake to stress the presence of the *crucified* Christ in the Sacrament to the exclusion of the *risen* Lord as it is to have the latter exclude the former. Christ Himself is present in His totality. Any use of the term "sacrifice" must relate to Christ's propitiatory sacrifice. "The great heavenly High Priest . . . makes his once-for-all and eternally valid sacrifice effectively present when in the Lord's Supper he gives us the bread of life and the cup of blessing." (p. 206)

At the same time, the author admits that there is a risk connected with the use of "sacrifice" in connection with the Eucharist. It is good that he adds this *caveat*. For here is the chief danger of the liturgical movement in our midst: that it will once more obscure the propitiatory sacrifice of our Lord, brought once-for-all in His death. And if the people who wrote our early Lutheran confessional documents could write them without using the word "sacrifice," why revert now to a word that is in many respects "loaded"?

OPINION ON THE BIAS -The Editors

INVESTIGATING THE ISSUE

Ever since Senator John Kennedy announced his intention to vie for the Democratic Party's 1960 presidential nomination, there has been a great deal of controversy concerning his religious affiliation. When he won the nomination in July his Roman Catholic faith became, for a surprising number of people, the main argument against his being elected this fall. Since the convention many polls have been taken, usually contradicting one another, and no one really knows how much the so-called "religious issue" is going to affect the outcome on November 8.

We of the LIGHTER admit that there is some justification for concern regarding the Roman Catholic Church's stand in the area of Church and State, but we were amazed and very disappointed when we returned to campus this fall and found so many students against Mr. Kennedy because of his religious faith — without really understanding the theology of that faith. Sheer bigotry and prejudice epitomized most of the remarks we heard, while evidence of real investigation into the matter seemed to be completely lacking. The fact that the Massachusetts senator had stated any number of times that he definitely adhered to the United States Constitution and was heartily in agreement with its statements on the separation of Church and State seemed to make little difference. For some reason the fact that he had served his state and country so admirably and consistently during his fourteen years in public service were not indicative of the trustworthiness of his statements. Rather ironically a statement by the Roman Catholic Church on its stand on Church and State was considered to be more valid than the statement of one of its lay members.

The September 28 issue of the CHICAGO'S AMERICAN newspaper contained a news article covering a speech given by Gustav Weigel, a distinguished Jesuit theologian. In this speech Father Weigel covered quite concisely his church's stand in the area of Church and State. In order that those who are still opposed to Senator Kennedy because of his religious affiliation might remove any doubt from their mind (and that is putting it politely) concerning the Roman Catholic stand in the area of Church and State, we are going to print this news article. We hope after having read this article Senator Kennedy's statements will be regarded as worthy of trust.

— quoted from CHICAGO'S AMERICAN

A prominent Jesuit theologian said the Roman Catholic church would not attempt to interfere in the political activities of a Catholic President nor would the President be bound by Catholic morality in deciding public issues.

The position of the Catholic church on the issue of separation of church and state was explained by Father Gustav Weigel, a Jesuit priest and one of the church's authorities on the relation between church and state in America. He is a professor at Woodstock college, the Jesuit theological seminary near Baltimore, where he has specialized in ecclesiology, the study of social phenomena resulting from religious motives.

The speech, entitled "A Theological Consideration of the Relation Between Church and State," is regarded as an authoritative exposition of the Catholic hierarchy's views on the religious issue raised by the Presidential candidacy of Sen. John F. Kennedy.

The basic theme of the speech is that there is an important distinction between the law of the church and the secular law.

Because of this difference, Father Weigel said, the elected official, in effect, has "a double life," worshiping as he pleases in his private life, but in his public role "he is a man of the law which is framed for practical purposes and canonizes no philosophy or theology."

The speech seemed designed to answer questions raised by certain Protestant groups about a Catholic occupying the White House.

The confessor's service to a Catholic President, he said, "would be exclusively private, moral, and religious. He has no competence in political matters which belong not to the order of morality and piety but to the order of law."

Furthermore, he said he did not think a Catholic President would have mass in the White House because "he knows that this would be displeasing to many of the people in whose name and power he acts."

As for the "interference of the bishops or the pope," he said, "it can be said without hesitation that there would be none of it. The pope does not meddle with the political activity of Adenauer or de Gaulle, nor would either man permit it."

According to Catholic theology, he pointed out, man is subject to two distinct sets of law that are of "Quite different textures" — sacral, or divine law dealing with man's relation with his divinity, and human, or

secular law dealing with man's associations with his community. Within the realm of secular matters, he said, the state is "autonomous, free, and authoritative in its decisions."

A SUGGESTION

The Un-American Activities Committee has been blundering along for quite a while now, making an ass of itself more often than not, and, in the process, has damaged reputations, caused many people grief and monetary expenses and has been, in general, a rather conspicuous sore on our national image.

One has difficulty in formulating a definitive *raison d'être* for this organization, but we assume that its original purpose was to keep the United States from Communist infiltration. Such a purpose is admirable. But we must say that the Committee, perhaps because of its blatant and crass methods of operation, seems to have made little progress in this area. Instead of a group of individuals dedicated to preserving the democratic ideals of freedom and liberty, we have in this organization a group of self-appointed censors who have the audacity to presume that they have the right and the ability to measure the patriotism of their fellow men. There is no doubt that these people believe completely in the present political philosophy of the United States, but the vicious manner in which they persecute those who hold dissenting views, or those whom they think hold dissenting views, seem to indicate that they fear that their cherished system cannot withstand criticism. Or perhaps the idea of playing God is so forcefully appealing that considerations of rationality and justice are discarded in favor of it.

British critic Kenneth Tynan's recent account in *Harper's Magazine* (Oct., 1960) of his siege with the Un-American Activities Committee not only further convinced us of the stupidity of the organization, but caused us to blush at the realization that such a farce was actually enacted in this country.

The present "in" reaction to the Un-American Activities Committee seems to be a condescending chuckle at its amusing naivete, but indulgent laughter will do nothing to stop the Committee's destructive effects. It's time we got angry and did something about the situation.

We suggest that the Un-American Activities Committee either be completely reorganized or, preferably, dissolved.